THE POSING OF THE PARTS:

OR,

A most Plain and Easie way of EXAMINING the

ACCIDENCE AND GRAMMAR,

BY

QUESTIONS and ANSVVERS,

Arising directly out of the words of the RULES.

Whereby all SCHOLARS may attain most speedily to the perfect Learning, full Understanding, and Right Use thereof, for their Happy Proceeding in the *LATIN-TONGUE*.

Gathered purposely for the Benefit of SCHOOLS, And for the Use and Delight of *MASTERS* and *SCHOLARS*.

The Last Edition Corrected and Enlarged, with most of the necessary QUESTIONS *inserted, both out of our* LATIN SYNTAXIS *and other* AUTHORS, *which are wanting in our* ENGLISH RULES.

In omni disciplina, Infirma est ars præceptio sine summa assiduitate exercitamenta.

LONDON,
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TO THE

WORSHIPFUL

His much Respected FRIEND,

Mr. ABRAHAM JOHNSON,

Counsellor at the LAW, of LINCOLNS-INN.

MAny have been the wel-wellers and furtherers of my Labors for our Grammar School; yet few there are to whom I owe more, then unto your worthy and loving Fathers, Master Johnson, *and Master Doctor* Chaderton, *both for their Direction and Encouragement which they have given me therein. Having therefore bethought me, to whom the Questions of Grammar (which are to make all difficulties in the Accidence and Grammar most plain and easie, and which contain the very ground of all) might most fitly appertain: I find none, after those, unto whom I have dedicated my former School-labors, to whom those do more of duty belong, then unto your self; That I may in some part repay unto you, or at least unto yours, that debt which I ow unto themselves. And first, for Master* Johnson, *your Father, because he hath yielded unto me, the greatest help (next unto my Honourable Lord) in laying the foundation of all my School travels, both in setting me more earnestly thereunto by his grave advice, and also supporting me by his bounty, that I might be able the better to go through with the Work. Moreover, for that (besides his singular endeavors, for the furtherance and advancement of all good Learning, whereof both in University, City, and Country, he hath given so good testimony) I have known none, who hath come near unto him in his great care, that the best,*

 speedest,

speediest, surest, and most easie ways might be found out for all Schools, according to our received Grammar, and most approved School-authors, and the same to be made universally known, that all, even the meanest, both Masters and Scholars, may proceed with delight, and all good Learning may go happily forward. So for your Father-in law, M. D. Chaderton, *because he hath not only vouchsafed to peruse some part of my Labors, and to afford me his judgement and censure therein, but hath also been pleased to afford some principal experiments which himself hath observed. Who therefore can justly mislike, that I thus dedicate unto you this first ground-work of our Grammar-School, contained in these Questions? Which being rightly laid, it is concluded by the joynt consent of all the Learned, That the whole building must needs go most happily forward: Yea, I dare be bold to affirm, That a Scholar of any aptness, being made perfect in these Questions (which he may learn together with his* Accidence *and* Grammar; *and that as soon as he would learn the bare* Rules *alone, if not much sooner) shall find such a furtherance, to attain those Six Helps of* Learning, *which wise* Socrates *so much commends, as he shall go forward with all Ease and Cheerfulness ever after. That I may fully perswade all men of the Truth hereof, I will first rehearse all the Seven Marks which* Socrates *giveth of Him, who is fitted to make the most Excellent* Scholar, *as our most Learned* School-Master, *Mr.* Askam, *hath set them down. His hopeful* Scholar *must be,* 1. Ευφυης, *That is, as he Expounds it, one apt of Wit, and having all Qualities of Mind, and Parts of Body meet to serve* Learning; *as,* Wit, Will, Tongue, Voice, Face, Stature, and Comelinesse. 2. Μνήμων, *That is, of good* Memory, *which is called the* Mother of Learning. 3. Φιλομαθης, *A Lover of* Learning; *Which Love will overcome the hardest* Learning *in time; and without which, the* Scholar *shall never attain unto much.* 4. Φιλόπονος, *A Lover of* Labor, *one who will take pains at his* Book. 5. Φιλήκοος, *One that is glad to Hear and Learn of others.* 6. Ζητητικὸς, *One that is apt to move* Questions, *desirous to search out any Doubt, not ashamed, nor afraid to ask, until he be fully satisfied.* 7. Φιλόπαιγνος,

φιλόπονος, one that loveth to be Praised of his Father, Master, or others, for his well-doing. A Child of this nature, thus loving Praise, will fervently love, and earnestly desire Learning, gladly labor for it, willingly learn of others, boldly ask any Doubt. Now for these Helps, though the two first be special Benefits of Nature, yet may they be much increased and preserved (chiefly the Memory) by this perfect understanding of all the Grounds of Grammar, through this plain Order, so directly in all things agreeing with their Accidence. But for the five last, there will never any means be found, whereby they will more speedily be wrought, and appear in Children, then hereby; when they can answer so readily and perfectly to every Grammar Question. For this (if they be well applied) will win them such Love, from their Masters and Parents, and also such Praise and Commendations from all who examine them, or hear them Posed, with so much ease, through the plainness of it, as will make them to strive, who shall carry away most Commendations; and so, who shall take the most Pains: And then the first Authors being seconded with the help of Grammatical Translations, so used as is prescribed, not to make them Truants, but to lead them surely by the hand, past the difficulty of all School-learning; and still afterward, with other new supplies of Commentaries, and the like, shall make the whole way so delightsom, as they shall never wax weary in all their course, but be ever made more earnest to climb up to the top of all good Learning. If it be objected, That Questions of Accidence and Grammar have been set forth by others; I answer, That sundry have, indeed, taken very profitable and commendable pains herein. To all them, I acknowledg our Schools much beholden; and these my Labors especially. And yet aiming at the same general Benefit, and furtherance of Learning which they do, I hope none of them can be offended; if out of all of them, laid and compared together, as they have done before, and as it is in all other Learning, I have endeavored to gather one more plain, easie, full and more agreeing to our Accidence and Grammar in all things; and to make all their Labors of much more use to Schools, then ever heretofore, without injuring any one of them, so far as I shall be able. For besides, that

some

some points of principal use, and arising directly out of the Book, *are wanting in all them, which here you shall find, they have moreover most of them many hard and strange Questions intermixed, not so necessary for the first Enterers, which do much trouble the younger sort. Many also of those Questions in them, which are gathered directly, are placed out of the Order of the* Accidence; *or else Distinctions of the Chapters are not observed, or they are set down in too obscure Terms, or over-short for Children to conceive; that most, both* Masters *and* Scholars *do soon cast them out of hand, and that very few of them are known in our* Grammar-Schools. *I have therefore labored to draw these so, as they may serve most fitly and easily for all* Schools, *according to the course which must of necessity be taken, so long as our* Accidence *and* Grammar *remain; Which cannot be altered, without very great Inconveniences to* Schools, *and setting both* Master *and* Scholars *almost newly to begin to be acquainted with their new* Rules, *or at the least to bring much disturbance. I have also striven to make them so plain, that not only* Teachers, *but even young* Scholars *themselves may oppose one another by them, and understand each thing fully. For the necessary* Questions, *which I have adjoyned, only for making the rest more clear, I have set an* Asterisk *upon them, to distinguish them from those which are contained directly in the* Book, *to use or omit as the* Master *will, and a* Hand *pointing at some places which are of most necessary use. For other* Questions *(to the end that our young* Scholars *may not be troubled at all with them, nor hindred by them, in learning their* Accidence, *and yet may in fit time be acquainted with all of them which shall be most needful: That nothing may be wanting hereunto to make our* Scholar *a sound* Grammarian*) I purpose (God willing) still more and more, so much as shall be thought fit, to set them briefly in the* Margents *over against the* Rules, *to which they belong, as I have done some already; or else in the end, most shortly by themselves. Accept this Beginning, as a Token of my thankfulness to those, your grave Fathers, who have deserved so well of the* Church of God, *and of all good* Learning, *that I wish to keep a perpetual Memory of them: and withall,*

as

as a Pledg of my thankeful Affection, even unto your Self, for your ancient Love, and of my hearty desire to add somewhat to yours, by these and other my Travels. Accept them, as a witness of my unfeigned Study *for that good, which I trust shall hereby be conveyed unto* Schools *and all good* Learning, *in making the first Entrance so even, as that it may be run in with all loving Emulation. By the welcom and kind entertainment of my first* Labors, *I shall be more encouraged to go forward with the* Work, *during my life; until I may either put the last hand unto it, or that others after me, may supply whatsoever is wanting in my poor Endeavors, being thus happily entred into; and whereof, I daily receive more comfort and encouragement.*

January 12*th*,
1611.

Yours in all thankful Affection,

John Brinsley.

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TO

TO THE PAINFUL

SCHOOL-MASTER,

Desirous to reap sound FRUITS of his LABORS.

FIrſt, *Cauſe your* Scholar *in Learning his* Accidence, *and theſe other* Rules *of* Grammar *adjoyned, to underſtand them ſo well, as your leiſure will ſerve* (*at the firſt*) *according to the tenor of theſe* Queſtions, *or the like, to get them perfectly without Book, and to keep them carefully by daily Repetition of Parts.*

2. *After he hath ſo Learned them, you ſhall find it no loſs of Labor, if you exerciſe him for a Month or ſix weeks ſpace in anſwering to theſe* Queſtions; *ſo to have the Meaning of the* Rules *more fully. Firſt, Of thoſe without the* Aſterisk *or little* Star; *then of thoſe noted with the* Aſterisk: *which he will ſoon do, having formerly learned the* Rules *without Book.*

Thus may a Whole Form *go together.*

3. *I find ſingular Benefit hereby, in cauſing all my loweſt to ſtand or ſit together; and ſo my ſelf, or ſome one to beſtow half an hour or an hour, each Evening, in* Poſing them *according to theſe* Queſtions, *one only anſwering, the reſt hearkning; and eſpecially in declining* Nouns *and* Verbs, *and in* Conjugating, *until they be very ready therein. This will bring much Credit to the* School, *a commendable ſtrife among the Children, and cauſe them to go forward with underſtanding and cheerfulneſs.*

4. *This may ſerve for a Direction to the weaker ſort, for examining or poſing Parts; whence the* Book *hath the Name.*

Laſtly, By this help the Children may learn to Diſpute Scholar-like, *one with another, beginning their* Queſtion, *ever at a* Roman Capital Q. *and ſo proceeding in all other* Queſtions *depending thereon, until they come to another* Roman Capital Q. *or chief Queſtion. Hereby the Childrens Wits will be marvellouſly ſharpened, and they incouraged to proceed with good Audacity, and Ingenious Emulation.*

Make Trial, and finding the Benefit, give Credit

THE POSING OF THE ACCIDENCE.

Question.

WHat Book do you learn?

A. The *Accidence?*

Q. What Book is the *Accidence?*

A. A book which teacheth the first grounds of the Latin tongue.

* Q. Why is it called the * *Accidence?*

A. Because it teacheth first and chiefly the *Accidence*; that is, the things belonging to the parts of speech.

* Q. Into how many parts is your *Accidence* divided?

A. Into two: First an Introduction of the eight parts of the Latin speech. Secondly, the Construction of the eight parts of speech?

* Q. What mean you by an Introduction of the eight parts of speech?

A. An entring, or leading in the learner, as by the hand, to know the eight parts of speech.

* Q. What mean you by the Construction of the eight parts of speech?

A. The construing or framing and setting together of the eight parts of speech.

Q. Where begins the Introduction of the eight parts of

* Some think it to be so called of *Accedo*: as a thing coming to, or whereby the learners do come to the *Grammer*, or enter first into the knowledg of the Latin tongue; but then it should be called the *Accidentse*; long, not *Accidences* short.

Q. What mean you by theſe words, * *In ſpeech?*

A. In every tongue or Language; as namely, in the Latin ſpeech or tongue, which we are to learn.

Q. How many parts then are there of the Latin ſpeech?

A. Eight: Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition, Interjection.

Q. Are there no more parts of all your Latin ſpeech, but onely eight?

A. No, for every word wherof ſpeech is made, is one of theſe eight parts.] It is either a Noun, or a Pronoun, Verb, or one of the reſt. Though there be many thouſand words yet each is one of theſe.

Q. How many parts of ſpeech are declined? How many undeclined?

A. The firſt four are declined: the four laſt undeclined.

Q. Why are the four firſt parts ſaid to be declined?

A. Becauſe they may be declined; that is, they may be varied or changed from the firſt ending or termination, into divers endings: as, *magiſter, magiſtri, magiſtro: Amo, amas, amat.*

Q. Why are the reſt undeclined?

A. becauſe they cannot be ſo declined or changed: as, *hodie, cras, ad.*

Q. How many parts of ſpeech are declined with caſe, how many without?

A. Three with caſe, and one without caſe.

Q. Which three are declined with caſe?

A. Noun, Pronoun, and Participle with caſe; Verb, without caſe.

* Speech is properly the uttering of our minde by words, or the words whereby we utter our minde.

* Some make but four parts of Speech, Noun, Verb, Adverb, Conjunction, becauſe Pronouns and Participles may be joyned to the Nouns, Prepoſitions, and Interjections, to the adverbs.

* Or becauſe their laſt letter or ſyllable may be changed into other letters or ſyllables.

* That many Nouns and Verbs are undeclined, is in regard of uſe that they are not wont to be declined, not in regard of the nature of the words.

Of a Noun.

Q. WHich is the firſt part of ſpeech?

A. A Noun.

Q. What is a Noun?

A. A Noun is the name of a * thing, that may be ſeen, felt or underſtood.

* *Nihil* is a Noun, though it ſignifie nothing; becauſe it is not meant properly nothing at all, but a thing of no value, having the name of *hilum*, the black in the top of a Bean; as, *nihil*, or *ni-hilum*, not ſo much as the black in a Bean.

Q. What

Q. What mean you, when you ſay, A Noun is the name of a thing?

A. It is * a word which ſignifieth the name, by which we call any thing whatſoever may be ſeen, felt, heard, or underſtood.

* In Gramar we have to conſider words, not things.

Q. Give me example of it?

A. A hand *manus*, a houſe *domus*, goodneſs *bonitas*.

* Q. Is a hand a Noun?

A. A hand it ſelf is not a Noun: but the word ſignifying a hand, is a Noun.

Q. How many ſorts of Nouns haye you?

A. Two: a Noun Subſtantive, and a Noun Adjective.

Q. What is a Noun Subſtantive?

A. A Noun Subſtantive is that ſtandeth by it ſelf and requireth not another word to be joyned with it to ſhew the ſignification of it.

Q. What mean you by that?

A. It is the name of a thing which may be underſtood of it ſelf, without the help of any word to ſhew it by: as, a hand, a book.

Q. How know you when a word may be underſtood of it ſelf?

A. If uſually, I may fitly put [*a*] or [*the*] before it, or if I cannot fitly joyn this word *thing* unto it; as, a Book, the light.

Q. What are then the uſual notes or marks in Engliſh, to know a Noun Subſtantive by?

A. *A* or *the*, or if I cannot fitly put this word *thing* after it.

Q. With how many Articles is a Noun Subſtantive declined?

A. With one: as, *hic magiſter*, a maſter; or with two at the moſt: as, *hic & hæc parens*, a father or mother.

Q. What is a Noun Adjective?

A. That cannot ſtand by it ſelf in reaſon or ſignification, but requireth to be joyned with another word.

Q. What mean you when you ſay, a Noun Adjective is that cannot ſtand by it ſelf?

A. I mean, it is the name of ſuch a thing, as cannot be fully

understood of it self, without the help of another word to be joyned with it to make it plain.

Q. Shew me an example how?

A. *Bonus* good, is a Noun Adj. for when any one speaks of good, I know he means something that is good; But I know not what thing it is that he calleth good, except he put some other word unto it: as, a good Boy, a good House, or the like.

* Q. Have you any special mark to know a Noun Adj. by?

A. Yes: if I may put this word *thing* to it, It is a Noun Adj. as a good thing, an evil thing.

Q. What is a Noun Adj declined with?

A. Either with three terminations, or with three Articles

Q. How with three terminations?

A. As *Bonus, bona, bonum.*

Q. How with three Articles?

A. As *Hic & hæc levis & hoc leve*, light.

Q. How many sorts of Nouns Substantive are there?

A. Two: Proper and Common.

Q. Which is the Noun Substantive Proper?

A. Such a Noun or name as is proper to the thing that it betokeneth or signifieth: or which belongeth but to one thing properly: as, *Edwardus*, Edward; and so each mans proper name.

Q. What is a Noun Substantive common?

A. Every Noun which is common to more; or which is the common name of all things of that sort: as, *homo* a man is the common name to all men; so a house, a city, vertue.

Q. How many things belong to a Noun?

A. My Book sets down five; * Number, Case, Gender, Declension, and Comparison.

* Form and figure belong to all words: for every word is Primitive or Derivative, which is called the form: and simple or compound which is called the figure. Primitive which is of it self, Derivative, which is a word derived of another. Simple, is a word not made of more. Compound, is a word mingled of more.

Numbers of Nouns.

Q. HOw many * Numbers are there in a Noun?

A. Two: the singular and the Plural.

Q. What is the Singular Number?

A. That

* Numbers belong to all parts of speech which are declined.

A. That which speaketh but of one thing: as, *Lapis* a stone, meaning but one stone.

Q. Which is the Plural Number?

A. That which speaks of more then one: as, *Lapides* stones.

Cases of Nouns.

Q. WHat is a Case?

A. Every several ending of a Noun in the declining of it:] and so of all other parts of speech, which are declined like a Noun.

Q. How many Cases are there?

A. Six in either Number; that is, six in the Singular, and Six in the Plural.

Q. Rehearse the Cases.

A. The Nom. Gen. Dat. Accus. Voc. Ablat.

Q. What is the mominative Case?

A. The first case of a perfect Noun; or that whereby we name any thing.

Q. How may the Cases be known asunder?

* *A.* Thus chiefly: the Nominative and Accusative by their places, the other by their signs.

* They may be known in Latine, for the most part, by the termination of the Declensions.

Q. Which is the place of the Nominative?

A. It most commonly cometh before the Verb in due order of speech.

Q. To what question doth it answer?

A. To the question *who* or *what*:] as, if I ask, Who teacheth; the answer is in the Nominative: *Magister docet*, the Master teacheth.

Q. What is the sign of the Genitive Case?

A. Of.

Q. To what question doth it answer?

A. To the question *whose* or *whereof*:] as, if it be asked Whose learning is it? the answer is in the Genitive case, *Doctrina Magistri*, the learning of the Master.

Q. What is the sign of the Dative case?

A. To, and sometime *for*.

Q. To what question doth it answer?

A. To the question, *to whom*, or *to what*,] as if it be asked, To whom do you give a Book? the answer is in the Dative case, thus, *Do librum Magistro*, I give a Book to the Master.

Q. How know you the Accusative case?

A. It commonly followeth the verb in due order of speech.

Q. To what question doth it answer?

A. To the question *whom*, or *what*:] as, if the Scholar be asked, Whom do you love? he answereth in the Accusative case, thus; *Amo Magistrum*, I love the Master.

Q. How know you the Vocative case?

A. Commonly by calling or speaking to:] as, *O Magister*, O Master.

Q. How know you the Ablative case?

A. Either by Prepositions serving to the Ablative case, being joyned with it, or else by signs.

Q. What are the signs of the Ablative?

A. In, with, through, for, from, by, and *then*, after the Comparative Degree.

Articles.

Q. WHat followeth next after cases?

A. Articles.

Q. What is an Article?

A. The Mark to know a Gender by in declining.

Q. How many Articles are there?

A. Three: *hic, hæc, hoc.*

Q. Whence are these borrowed?

A. Of the Pronoun.

Q. Decline them altogether?

A. Singu. Nom. *Hic, hæc, hoc*, Gen. *Hujus*, D. *Huic*, &c. and so forth, as it is in the Book.

Q. Decline them severally, each Article by it self, and first the Masculine.

A. Sing. Nom. *Hic*, G. *Hujus*, D. *Huic*, Ac. *Hunc*. Voc. *Caret*. Abl. *Hoc*. Plur. No. *Hi*, G. *Horum*. D. *His*, A. *Hos*, Vocat. *Caret*, Abl. *His*.

Q. Decline

Q. Decline *Hæc.*

A. Sing. *Hæc, hujus, huic, hanc, hâc.* Pl. *Hæ, harum, his, has, his.*

Q. Decline *hoc* likewise?

A. Sing. *Hoc, hujus, huic, hoc, hoc.* Pl. *Hæc, horum, his, hæc, his.*

* Q. Why are they set before the Genders, and Declensions?

A. Because they serve to note out the Genders, and also to decline Nouns in every Gender.

* Q. What signifieth *Hic, hæc, hoc.*

A. When it is used as a Pronoun, it signifieth *this*: but when it is declined with a Noun, it is only an Article; like as it is taken here, and hath no signification at all.

Genders of Nouns.

Q. WHat is a Gender?

A. The difference of Nouns according to the sex.

* Q. What mean you by that?

A. It is the difference, whereby a word is noted to signifie the male, or female, or neither: that is either *he*, or *she*, or neither of them.

Q. How many Genders have you?

A. My Book makes seven, the Masculine, the Feminine, the Neuter, the Common of two, the Common of three, the Doubtful, and the Epicene.

Q. Which is the Article of the Masculine Gender?

A. *Hic*: as, *hic, vir*, a man.

Q. VVhat doth the Masculine Gender belong to?

A. It belongeth properly to Masculines; that is, unto males or hees, and unto such words, as have been used under the names of hees.

Q. VVhich is the Artitle of the Feminine Gender?

A. *Hæc*: as, *hæc mulier*, a woman.

* Q. VVhat doth the Feminine Gender belong to?

A. To Feminines; that is, to females or shees, or things going under the names of shees.

Q. VVhat is the Article of the Neuter Gender?

A. *Hec*: as, *hoc saxum*, a stone.

* Q. VVhat

Harrard Swaine His Books
Anno Domini 1675

* Q. What belongs the Neuter Gender unto?

A. It belongeth properly to words which ſignifie neither he nor ſhe.

Q. What Article hath the Common of two?

A. It is declined with *hic* and *hæc*.

Q. What belongs the Common of two unto?

A. It belongeth properly to words ſignifying both Male and Female, that is, both he and ſhe.

Q. What Articles hath the Common of three?

A. Hic, hæc and *hoc*.

Q. What belongeth the Common of three unto?

A. Onely to Adjectives.

Q. What Articles hath the Doubtful?

A. Hic, or *hæc*, as we will: as, *hic vel hæc dies*, a day.

* Q. What doth the Doubtful gender belong to?

A. To ſuch living creatures moſt properly in which the kind is unknown, whether they be he or ſhe] As a Snail, a Snake, &c. and to ſome others. Alſo to ſome lifeleſs things: as, a day, a channel, and the like.

* Q. What is the Epicene Gender declined with?

A. Onely with one Article, and under that one Article both kinds are ſignified, that is both he and ſhe. In names of Fowls, Fiſhes, and wild Beaſts: as, *hic Paſſer* a Sparrow, either the Cock or the Hen, *hæc Aquila*, an Eagle, both he and ſhe; *hoc Halec*, an Herring, both milter and ſpaner.

* Q. Is the Epicene gender a gender properly?

A. No: it is not properly a gender noting the ſpecial ſex, nor hath any proper Article.

* Q. You ſaid that your Book did make ſeven genders: are there not ſeven ſimply?

A. No: there are but three ſimply. The Maſc. Fem. and Neu. the other four are compounded or made of theſe three.

The Declenſion of Nouns.

Q. WHat follows next after Genders?

A. Declenſions.

* Q. What call you a Declenſion?

A. A

A. A varying of a word in cases,] or the varying and changing of the first name of a word into divers other endings, called cases.

Q. How many Declensions of Nouns are there?

* *A.* Five.

Q. How will you know of what Declension a Noun is?

A. By the termination of the Genitive case singular.

* Q. What mean you by termination?

A. The end of a word in the last letter or syllable.

Q. How ends the Genitive case singular of the first Declension?

A. In *æ* dipthong, &c.

Q. How endeth the Dative?

* *A.* In *æ* dipthong, &c.

Q. What is your example of the first Declension?

A. Musa.

Q. What serves this example for chiefly?

A. This, and all other examples following in each Declension, serve to shew their Rules by, and also to decline or frame others like unto them.

* Sundry Greek words made Latin words, yet declined wholly or in part, after the Greek manner, cannot be referred to any of these five Declensions properly: as, *Titan, Pan, Daphnis*, and the like, being of the fifth Declension in the Greek. So Feminines in *o*, having the genetive case in *us*; and the Accusative in *o*: as, *Sappho, Manto, Clio, Dido, Echo, &c.* which belong to the fourth Declension of the the contracts ending in *ō*: as, *Leto*, Gen. *Letoos, Lelous.* Accusat. *Letoa, Leto.* So *Anchises* of the first, *Penelope*, of the second; and others of other Declensions. * The rest of the terminations, both in this, and all other Declensions, may be posed thus by the Accidence.

Q. Decline *Musa*, and give the English with it in every case, according to the signs of the case.

A. Sing. Nom. *hæc musa*, a song.
Gen. *hujus musæ*, of a song.
Dat. *huic musæ*, to a song.
Acc. *hanc musam*, the song
Voc. *O musa*, O song.
Abl. *ab hac musa*, from a song.
Plur. Nom. *hæ musæ*, songs.
Gen. *harum musarum*, of songs.
Dat. *his musis*, to songs.
Acc. *has musas*, the songs.
Voc. *O musæ*, O songs.
Abl. *ab his musis*, from songs.

Make your scholar perfect in this kind of declining of Nouns and conjugating Verbs and you shall soon find the benefit of it above that which you will imagine, by posing them accordingly, till they can give you any case or person.

Q. Why do you give *a*, for a ſign of the Nominative caſe, and *the*, of the Accuſative?

A. Becauſe theſe are the moſt uſual ſigns of theſe caſes, and may moſt fitly ſerve hereunto.

Q. Give me the ſigns of the caſes by themſelves.

A. *A*, *of*, *to*, *the*, *O*, *from*, or *fro*,

Q. Decline *Muſa*, with the Engliſh firſt?

A. A ſong, *muſa*; of a ſong, *muſæ*; to a ſong, *muſæ*; the ſong, *muſam*; O ſong, *O muſa*; from a ſong. *ab hâc muſa*. Plur. Songs, *muſæ*; of ſongs, *muſarum*; to ſongs, *muſis*; the ſongs, *muſas*; O ſongs, *O muſæ*; from ſongs, *ab his muſis*.

Q. Why do you decline them ſo?

A. Becauſe giving Engliſh to the Latin, will teach me to conſtrue and parſe Latin ſpeedily; and giving Latin to the Engliſh will help me as much for making Latin.

* Q. Do your Datives and Ablatives Plural end always in *is*. in the firſt declenſion?

A. No: *Filia* and *nata* are excepted, which make the Dative and Ablative Plural in *is*, or in *abus*; ſo likewiſe *anima*. Alſo *Dea*, *mula*, *equa*, *liberta*, which end in *abus* only; as, *Deabus*, *mulabus*, not *deis*, *mulis*.

* For other queſtions concerning the Declenſions ſeverally, becauſe they are very many, and over hard for children: I take it much better for the teachers, to ſhew them to their ſcholars out of the Latin Rules (where moſt of them are ſet down at large) as their ſcholars ſhall have occaſion to learn them, in their Author) then either to trouble their memories, or margents with them.

The Second Declenſion.

Q. HOw ends the Genitive caſe ſingular of the ſecond Declenſion?

A. In *i*.

Q. How the Dative?

A. In *o*, &c.

Q. Give me an example of the ſecond Declenſion.

A. *Hic Magiſter*, a Maſter.

Q. Decline *magiſter* as you decline *muſa*; that is, both Latin before the Engliſh, and Engliſh before the Latin.

A. Sing. Nom. *Hic Magiſter*, a Maſter.

Gen.

Gen. *hujus Magiſtri*, of a maſter, &c.

Q. Doth your Vocative caſe in the ſecond Declenſion end always like the Nominative?

A. No; but for the moſt part.

Q. How many exceptions have you of it?

A. Three; firſt, of Nouns ending in *us*. Secondly, of proper names of men ending in *ius*. Thirdly, of ſome common Nouns, making their Vocative in *e*, or in *us*.

Q. (*b*) When the Nominative endeth in *us*, how muſt the Vocative end?

A. In (*c*); as, *Dominus. O domine.*

Q. (*c*) To all words in (*d*) *us*, make the Vocative in *e*?

A. Yea, all but two; *Deus*, that makes *O Deus*, and *Filius* that makes *O Fili*.

Q. If the word be the proper name of a man ending in *ius*, how muſt the Vocative end?

A. (*e*) In *i*; as, *Georgius*, *O Georgi*.

Q. How many words have you, which make the Vocative in *e*, or in *us*?

A. Six; *agnus*, *lucus*, *vulgus*, *populus*, *chorus*, *fluvius*, for *agnus* makes *agne vel agnus*, in the Vocat. caſe, ſo all the reſt.

Q. Are Nouns of the Neuter Gender, declined like Nouns of the Maſculine and Feminine?

A. No; all Nouns of the Neuter Gender, of what Declenſion ſoever they be, have three like caſes in either number.

Q. What three caſes are thoſe?

A. The Nominative, the Accuſative, and the Vocative.

Q. And how do theſe three caſes end in the Plu. number?

A. (*f*) In *a*.

Q. Give me an example of the Neuter Gender, and decline it both ways, as you did *muſa*.

A. Sing. Nom. *hoc regnum*, a kingdom. Gen. *hujus regni*, of a kingdom. So, a kingdom, *regnum*, of a kingdom, *regni*, &c.

(*b*) This is only to be underſtood of Nouns of the ſecond declenſion; for in the fourth *manus* makes *O manus*, and of words of the Maſculine or Feminine Gender onely, not of the Neuter.

(*c*) Words ending in *os* alſo, of the ſecond Declenſion, make the vocative likewiſe in *e*, like words in *us*: as *loges*, *O loge*.

(*d*) *Panthus*, and *Oedipus*, having the Vocative in *u*, are not of the ſecond Declenſion in Latin, but of the third of contract. in Greek, like *Baſileus*, *O Baſileu*.

(*e*) If *Latmius* be but *Latmie*, in the Vocative, as the Grammar rule applyeth it, it is an *Atticiſme*; that is, after the *Attick Dialect*, the Vocative like the Nominative: but rather thus, *O Luna, non eſt Latmius, Endymion, rubori tibi?* (*f*) This is meant onely of Nouns, which are regular; that is, declined after the common manuer, not of irregulars, or Heteroclites, as, words wanting the Plural number, or the like.

Q. Are no words excepted from being thus declined?

A. Yea: (g) onely *ambo* and *duo*, of the firſt and ſecond Declenſion; which make the Neuter Gender, in *o*: as, *ambo* not *amba*; and the Dative and Ablative in *bus*: as, *ambobus*, *ambabus*, *ambobus*, not *ambis*.

Q. (h) Decline *ambo* with the Engliſh.

A. Plur. *ambo*, both, Maſculines; *ambæ* both, Feminines; *ambo* both Neuters. So in the reſt.

(g) *Ambo* and *duo* are found to be the ſame in all genders, like as *duo* in Gr. as, *ambo anguis* for *ambos angueis*, or *angues*, Plaut.

(h) Here declining of Latin before may ſuffice, and ſo in Adjectives. For the particular difficult Queſtions in this declenſion, as in the reſt, ſee Lat. Rules at large, as I directed before.

The third Declenſion.

Q. HOw ends the Genitive caſe Singular of the third Declenſion?

A. In *is*, &c.

Q. Give me an example of the third Declenſion, declined as before both ways.

A. Sing. Nom. *hic lapis*, a ſtone.
Gen. *hujus lapidis*, of a ſtone, &c.
So, Nom. *hic & hæc Parens*, a father or mother.
Gen. *hujus Parentis*, of a father or mother, &c.
Thus again Engliſh firſt.

The fourth Declenſion.

Q. HOw ends the Genitive caſe Singular of the fourth Declenſion?

A. In *us*.

Q. Give an example.

A. Sing. Nom. *hæc manus*, a hand, &c.

The fifth Declenſion.

Q. (a) HOw ends the Genitive caſe Singular of the fifth Declenſion?

A. ei.

Q. Give an example.

(a) How this Gen. caſe is ſometimes in *ii*, ſee the Latin Rules.

Q. Of

Sing. Nom. *hic meridies*, a noon time of the day, *&c.*

Q. Of what Gender are Nouns of the fifth Declension?

A. Of the Feminine Gender, except *meridies* and *dies.*

Q. Shew me how the Genitive case singular ends in each Declension together.

* *A.* Of the first in (*b*) *æ* dipthong; as, *Musa.*
The second in *i*; as, *Magistri.*
The third in *is*; as, *Lapidis.*
The fourth in *us*; as, *Manus.*
The fifth in *ei*; as, *Meridiei.*

Q. Shew me how the Datives end, and so all the rest in order.

A. The Dative case singular of the first in *æ* dipthong; as, *Musæ.*
The second in *o*; as, *Magistro.*
The third in *i*; as, *Lapidi.*
The fourth in *ui*; as, *Manui.*
The fifth in *ei*; as, *Meridiei.*

The Accusative case singular,
Of the first in *am*: as, *Musam.*
The second in *um*; as, *Magistrum.*
The third in *em*, or *im*; as, *Lapidem, sitim.*
The fourth in *um*; as, *Manum.*
The fifth in *em*; as, *Meridiem.*

The Vocative for the most part like the Nominative.
The Ablative case singular,
Of the first in *a*; as, *Musa.*
The second in *o*; as, *Magistro.*
(*d*) The third in *e*, or *i*; as, *Lapide, Tristi.*
The fourth in *u*; as, *Manu.*
The fifth in *e*; as, *Meridie.*

* These are to be made perfect by continual posing each way.

(*b*) Some words of the first declension have the Genitive singular in *as*: as, *Familias, auras, terras, &c.* in imitation of words of the second declension in Greek, which end in *da, tha, ra,* and *a* pure; *viz.* which have a vowel before *a.* This is called *Gracismus,* that is, an imitation of the Greek. Other words have *ai* for *æ*; as, *pictai, aulai,* for *pictæ, aulæ.* This is called *Archaismus,* an imitation of the ancient kind of speaking: hereof also see the Latin Rules. (*c*) In the first Declension, the Vocative is like the Nominative, except in Greek words in *as*, which make the Vocat. in *a*; and in *es*, which make the Vocat. in *a*, or *e*. That *Pythias*, and *Dorias*, names of women, do make the Vocat. in *as*, is after the Attick Dialect in Greek making the Vocative like the Nominative. These words are also rather to be taken taken to be of the second Declension in Greek, then of the first; and their termination after the manner of the barbarous tounge, from which they were taken. (*d*) The Ablative of the third is oft in *i*: as, *parti, colli, civi, fusti, &c.* by reason of the usual change of *e* into *i*, amongst the Ancients, like as *herê* and *heri*, &c.

The Nominative caſe plural.
Of the firſt in *a* dipthong; as, *Muſæ.*
The ſecond in *i*; as, *Magiſtri.*
The third in *es*; as, *Lapides.*
The fourth in *us*; as, *Manus.*
The fifth in *es*; as, *Meridies.*

The Genitive caſe plural.
Of the firſt in *arum*; as, *Muſarum.*
The ſecond in *orum*; as, *Magiſtrorum.*
The third in *um*, or *ium*; as, *Lapidum, Triſtium.*
The fourth in *uum*; as, *Manuum.*
The fifth in *erum*; as, *Meridierum.*

The Dative caſe plural
The firſt in *is*; as, *Muſis.*
The ſecond in *is*; as, *Magiſtris.*
The third in *bus*; as, *Lapidibus.*
The fourth in *ibus*, or *ubus*; as, *Manubus, arcubus.*
The fifth in *ebus*; as, *Meridiebus.*

The Accuſative plural
Of the firſt in *as*; as, *Muſas.*
The ſecond in *os*; as, *Magiſtros.*
(*e*) The third in *es*; as, *Lapides.*
The fourth in *us*; as, *Manus.*
The fifth in *es*: as, *Meridies,*

(*e*) The Accuſ. caſe plural of the third, did indifferently end in *es*, or *eis*: as, *partes, omneis*, eſpecially in thoſe whoſe Genit. plural ends in *ium*; and ſometime *eis* is contracted into *is*: as, for *anguеis anguis*; for *omneis, omnis.*

The Vocative Caſe plural is ever like the Nominative.
The Ablative plural is ever the ſame with the Dative.

Q. (*f*) Give me ſhortly the terminations alone, in every caſe together.

A. Of the Genitive caſe ſingular; *æ, i, is, us, ëi.*
Of the Dative; *æ, o, i, ũi, êi.*
Of the Accuſative; *am, um, em, um, em.*
Of the Ablative; *â, o, e, u, e.*
Nominative plural; *æ, i, es, us, es.*
Gen. (*g*) *arum, orum, um*, or *ium, uum, erum.*
Dat. *is, is, bus, ibus, ubus, ebus.*
Accuſ. *as, os, es, us, es.*

(*f*) Scholars being made perfect theſe terminations, will ſoon grow to redineſs in giving any caſe of a noun, and keeping them moſt ſurely.

(*g*) For *Dardanidorum*, is uſed *Dardanidum*, by the figure *Syncope*, ſo *Anchiſaidum Trojugenum*, like as *virum*, for *virorum*, in the ſecond.

Vocat-

Vocative like the Nominative.

Ablat. *is, is, bus, ibus*, or *ubus, ebus*.

* Q. Are there no ſpecial terminations of the Nominative caſes in each declenſion, to know the declenſions by?

A. No certain: (*a*) yet theſe are the moſt uſual in words which are meerly Latin and regular.

The Nominative caſe of the firſt endeth in *a*, Of the ſecond in *r*, *us*, or *m*. Of the third, in *c*, *e*, *l*, *o*, *r*, *s*, *t*, *x*. Of the the fourth in *us*. Of the fifth in *es*.

(*a*) Other terminations are either words coming from the Greek, or of other ſtrang tongues: as, *am*, in the firſt Declenſion, is a termination of the Hebrew; *as*, *es*, *e*, long of the Greek, &c. Of theſe more fully ſee Maſter *Leechei* Queſtions, in his obſervations of the Declenſions of Nouns.

The declining of Adjectives.

Q. NOw that we have done with Nouns Subſtantives, what are we to come to next?

A. To Noun Adjectives.

Q. How many ſorts of Adjectives are there?

A. Two: Adjectives declined with three terminations, and Adjectives declined with three Articles.

Q. What Adjectives are of three terminations?

A. Such as have in moſt caſes three terminations, that is, three divers endings ſhewing their Genders, as, *bonus, a, um*.

* Q. How know you their Genders by their terminations?

A. The firſt word, as *Bonus*, is the Maſculine; the ſecond, as *Bona*, is the Feminine; the third, as, *Bonum*, is the Neuter.

Q. What if they have but one termination, that is, if they have but one word in any caſe: as, Ablat. *Bonis*, what Gender is the word then?

A. That word is of all Genders.

Q. (*b*) What is the example to decline words of three terminations by?

A. *Bonus, bona, bonum*, good.

(*b*) Adjective ending in *us*, *er* or *ur*, are declined like *Bonus*, except *uerus*, *veteris*, ending in *us*, and thoſe in *er*, which may end alſo in *is*: as, *Campeſter*, and his fellows, with *Cicur, cicuris*, in *ur*: and thoſe following, which are declined like *unus*.

Q. How

Q. How decline you *bonus*, with the Engliſh with it?

A. Bonus, a good Maſculine: *bona*, a good Feminine: *bonum*, a good Neuter. Gen. *boni*, of a good Maſculine: *bonæ*, of a good Feminine: *boni* of a good Neuter. So in the reſt.

Q. Are Adject. of three terminations declined like *bonus*?

A. All, except eight with their compounds: which make the Genitive caſe ſingular in *ius*, and the Dative in *i*.

Q. What are thoſe declinned like?

A. Like *vnus, a, um.*

Q. Hath *unus* the Plural number?

A. No: except when it is joyned with a word lacking the ſingular number.

Q. Which are thoſe other words which are ſo declined like *unus* having the Gen. caſe ſing. in *ius*, and the Dat. in *i*?

A. (*b c*) *Totus, ſolus*, & alſo *ullus, alius, alter, uter*, & *neuter*

Q. Are theſe in all things declined like *unus*?

A. Yes: ſaving that the five laſt, that is, *ullus, alius, alter, uter*, and *neuter*, do want the Vocative caſe; and *alius* makes *aliud*, not *alium*, in the Neuter Gender.

* Q. Of what Declenſion are nouns of three terminations: as, *Bonus, bona, bonum*?

A. Of the firſt and ſecond] for the firſt word, as *bonus*, is declined like *Magiſter* or *Dominus*; the 2d. as *bona*, is declined like *Muſa*; the third, as *bonum*, is declined like *Regnum*.

* Q. Which do you call Adjectives of three Articles?

A. Such as we put Articles to, in every caſe, to expreſs their Genders: as, Nom. *Hic, hæc, & hoc Fœlix*. Gen. *hujus fœlicis*, &c. *Hic & hoc triſtis, & hoc triſte.*

* Q. Of what Declenſion are all nouns of three Articles?

A. Of the third Declenſion.

* Q. What Genders are Adjectives of three Articles of?

A. Of the Common of three.

* Q. If Adjectives have but one termination in any caſe, as *Fœlix*, what Gender is that of?

A. Of all three Genders.

Q. If they have two terminations, as *Triſtis*, and *Triſte*, what Gender are thoſe words of?

A. The firſt, as *Triſtis*, is the Maſculine and Fem. Gender: the

(*b*) Theſe words are alſo among the ancient Writers declined like *bonus* in the Genit. and Dative: as, *ulli, alteri*, for *ullius, alterius.*

(*c*) *Nullus, uterque, alter, uter*, and other Compounds of words are theſe ſo likewiſe.

the second as *Triste* is the Neuter.

* Q. What are all Adject. of three articles declined alike?

A. If they have but one ending in the Nominative case as *felix*, or *audax*, they are declined like *felix*, if they have two, like *tristis* and *triste*, *levis* and *leve*, they are declined like *tristis*.

Comparisons of Noun Adjectives.

Q. WHat else belongeth to a Noun, besides Number, Case, Gender, and Declension?

A. Comparison?

Q. What is a Comparison?

A. The altering the signification of a word into more or less by degrees.

Q. Doth Comparison belong to all Nouns?

A. No, it belongs properly to none but to Adjectives.

Q. May all Adjectives be compared?

A. No, none but such whose signification may increase or be diminished.

* Q. What is it for Adjectives to have their signification increased or diminished.

A. To be made more or less as hard, harder, hardest. So back again, hardest, harder, hard.

* Q. What mean you by a degree of Comparison?

A. Every word that alters the signification by more or less, is a degree.

Q. How many degrees of comparison are there?

A. Three, the Positive, the Comparative, and the Superative.

Q. Which is the Positive degree?

A. That which betokeneth a thing absolutely without excess.

Q. What mean you by a thing absolutely without excess?

A. Such a thing as signifieth neither more nor less, but is absolute of it self, without being compared or without having respect to any other: as *Durus* hard.

Q. What call you the Comparative degree?

A. The Comparative is that which somewhat exceedeth

* Some Substantives are compared, but onely by abuse not properly, as also some Pronouns. No words are compared properly but Adjectives and Adverbs coming of them. Participles when they are changed into Adjectives, and some Prepositions changed into Adverbs may be compared thereupon. (b) The Positive is improperly called a degree of comparisons.

the Positive in signification.

Q. What mean you by exceeding the Positive?

A. The Comparative is a word drawn from the Positive, wherein the signification of the Positive is somewhat increased, or made more:] as, *Durior*, harder, or more hard: *Minor*, less, or more little.

Q. What is the sign of the Comparative degree?

A. *More*. either being set down or understood.

Q. Of what is the Comparative degree formed, and how?

A. Of the first case of the Positive that endeth in *i*, by putting to *or*, for the Masculine and Feminine Gender; and *us*, for the Neuter.

* Q. Shew me how?

A. Of *Durus, dura, durum*, the Gen. case is *duri*: which by putting to *or*, is made *durior*; and by putting to *us*, is made *durius*.] So the Comparative degree is, *hic & hæc durior*, for the Masculine and Feminine; and *hoc durius*, for the Neuter. So also of *Tristi* and *Dulci*.

Q. What is the Superlative degree?

A. The Superlative exceedeth his Positive in the highest degree] that is, it increaseth the signification of the Positive to the highest; so that one thing being compared with many, is said to be most of all this thing or that: as, *Duriſſimus*, hardest or most hard.

Q. Whence is the Superlative degree formed?

A. Of the first case of the Positive that endeth in *i*, by putting to it the letter *ſ*, and the word *simus*: as, if I put to *duri*, *ſ*, and *simus*, it is made *duriſſimus*.

* Q. How do you compare these three degrees?

A. By declining all three degrees together, in each case and every Gender; I mean, each Gender in every case together: as,

Sing. Nom.	*Durus*,	*durior*, *duriſſimus*.
	Dura,	*durior*, *duriſſima*.
	Durum,	*durius*, *duriſſimum*.
Genit.	*Duri*,	*durioris*, *duriſſimi*.
	Durę,	*durioris*, *duriſſimę*.
	Duri,	*durioris*, *duriſſimi*.

This

This Table heedfully observed, will teach presently to form Comparisons, by declining all three Degrees together.

Case.	1 Article.	1 Positive.	1 Comparative.	1 Superlative.
Nom.	Hic	Durus	Durior	Durissimus
	Hæc	Dura	Durior	Durissima
	Hoc	Durum	Durior	Durissimum
Genit.	Hujus	Duri	Durioris	Durissimi
	Hujus	Duræ	Durioris	Durissimæ
	Hujus	Duri	Durioris	Durissimi
Dat.	Huic	Duro	Duriori	Durissimo
	Huic	Duræ	Duriori	Durissimæ
	Huic	Duro	Duriori	Durissimo
Accus.	Hunc	Durum	Duriorem	Durissimum
	Hanc	Duram	Duriorem	Durissimam
	Hoc	Durum	Durius	Durissimum
Nom.	Hic	Fælix	Fælicior	Fæliciſſimus
	Hæc	Fælix	Fælicior	Fæliciſſima
	Hoc	Fælix	Fælicius	Fæliciſſimum
Genit.	Hujus	Fælicis	Fælicioris	Fæliciſſimi
	Hujus	Fælicis	Fælicioris	Fæliciſſimæ
	Hujus	Fælicis	Fælicioris	Fæliciſſimi
Nom.	Hic	Triſtis	Triſtior	Triſtiſſimus
	Hæc	Triſtis	Triſtior	Triſtiſſima
	Hoc	Triſte	Triſtius	Triſtiſſimum
Genit.	Hujus	Triſtis	Triſtioris	Triſtiſſimi
	Hujus	Triſtis	Triſtioris	Triſtiſſimæ
	Hujus	Triſtis	Triſtioris	Triſtiſſimi

Q. Are there no exceptions from theſe general rules of comparing Nouns, *i. e.* from this manner of comparing?

A. Yes, there are four exceptions.

Q. What is the firſt exception from the general rules of comparing?

A. of Nouns which have no comparative or ſuperlative degree, but borrow them of others.

Q. How many ſuch have you?

A. (*b*) My book names five, *Bonus, malus, magnus, parvus*, and *multus*,

Q. Compare *Bonus*.

A. (*c*) *Bonus, melior, optimus*; *bona, melior, optima*; *bonum, melius, optimum*: Gen. *Boni, melioris, optimi*; *bonæ melioris, optimæ*; *boni, melioris, optimi*, &c. So *malus, pejor, peſſimus*, and the reſt as before.

Q. What is your ſecond exception from the general rules of comparing?

A. Of Poſitives ending in *r*.

Q. If the Poſitive end in *r*, how muſt the Superlative be formed?

A. (*d*) Of the Nominative caſe, by putting to *rimus*, as *Pulcher, Pulcherrimus*.

Q. Which is the third exception from the general rules of comparing?

A. Of ſix Adjectives ending in *lis*.

Q. How do they make their Superlative?

A. By changing *lis* into * *limus*, and not into *liſſimus*.

Q. Which are thoſe ſix?

A. Humilis humble, *ſimilis* like, *facilis* eaſie, *gracilis* ſlender *agilis* nimble, *docilis* apt to learn: for we ſay, *humilis humilimus* and not *humiliſſimus*.

Q. How do all other nouns ending in *lis*, form the ſup.

A. They follow the general rule afore going.

Q. What mean you by that?

A. That they form the Superl. by putting to *r* and *ſimus*, to the firſt caſe of the Poſ. ending in *i*, as *utilis utiliſſimus*, as before.

Q. What is your laſt exception from the general rules of comparing?

A. Of

(*b*) All other irregular compariſons may be much better ſhewed the ſchollars out of the Latin rules, as they ſhall have uſe of them, then here to trouble the ſchollars or the books with them. Hereof ſee Mr. *Lee* ches Queſtions more at large.

(*c*) *Parviſſimus, multiſſimus, egregiiſſimus, piiſſimus*, and the like are old words, and out of uſe.

(*d*) Thus muſt alſo *celebris, ſalubris, acris, alacris*, have the Superlatives, becauſe they have the Nominative alſo in *r*: as, *celeber, ſaluber, ſaluberrimus*.

* Theſe ſix are in proof moſt truly written with a ſingle *l*, *lis* into *limus*: they are in verſe with a double *ll*, for the verſe ſake.

A. Of ſuch Adjectives as have a vowel coming before *us*, as *Pius*, *aſiduus*, *idoneus*.

Q. How are theſe compared?

A. By theſe two Adverbs, *magis* more, and *maximè* moſt, [putting to *magis* in ſtead of the Comparative degree, and *maximè* in ſtead of the Superlative:] ſo declined the three degrees together, as before in every caſe and gender in order, as *Pius* godly, *magis pius* more godly, *maximè pius* moſt godly, &c.

Q. Why are theſe ſo compared?

A. For avoiding the meeting together of vowels, which cannot be ſo well pronounced together: as, we cannot ſay well *Pius*, *piior*.

Of a Pronoun.

Q. WHich is the ſecond part of ſpeech?

A. A Pronoun.

Q. What is a Pronoun?

A. A (*b*) part of ſpeech much like to a Noun, which is uſed in ſhewing or rehearſing.

(*b*) Pronouns ſupply the place of nouns and have for moſt part the nature of Nouns.

Q. * Why is it called a Pronoun?

A. Becauſe it is put for a Noun.

Q. Wherein are Pronouns uſed?

A. In ſhewing or rehearſing ſomething, which hath been uttered before, or may well be diſcerned.

Q. How many Pronouns are there?

A. (*c d*) Fifteen: as, *Ego*, *tu*, *ſui*, &c.

(*c*) There are but fifteen pronouns properly: the reſt are compounded of them, or added to them.

Q. Have all Pronouns all the caſes?

A. No: only four of them have the Vocative caſe, all the reſt want it. Alſo *ſui* wants the Nominative caſe.

Q. May not ſome other words be added to the Pronouns?

A. Yes: three compound Pronouns, *Egomet*, *tute*, *idem*: and alſo * *qui*, *qua*, *quod*.

(*d*) Sundry other pronouns are found in old Writers: as, *am*, *om*, for *eam*, *eum*, and *im*, *forum*, *hibus*, for, *his*, *med*, *ted*, *mis*, *tis*, *eampſe*, *quibi*, *ibus*, &c. Theſe and the like are to be known, and not uſed. * *Qui* is added to the Pronouns, becauſe it is uſed in rehearſing ſomething, and it is declined much like words of the ſecond Declenſion of the Pronoun.

* Q. Whereof are theſe Pronouns compounded?

A. Egomet, of *ego*, and *met*, *tute* of *tu* and *te*, *idem* of *is* and *demum*.

* Q. How many kinds of Pronouns have you generally?

A. Two: Pronoun Subſtantives and Pronoun Adjectives.

* Q. How many Pronoun Subſtantives are there?

A. Three: *Ego*, *tu*, *ſui*, with their compounds, all the reſt are Adjectives.

Q. How doth your book divide the Pronouns?

A. Into Primitives, and Derivatives.

Q. How many Pronoun Primitives are there?

A. Eight: *Ego*, *tu*, *ſui*, *ille*, *ipſe*, *iſte*, *hic*, and *is*.

Q. Why are they called Primitives?

A. Becauſe they are firſt words, and not derived of others.

Q. What are theſe Primitives called beſides?

A. Demonſtratives.

Q. Why ſo?

A. Becauſe they commonly ſhew a thing not ſpoken of before.

Q. Are not ſome of the Pronoun Primitives called Relatives?

A. Yes.

Q. Which are thoſe?

(*) So *Quis* and *quid* may be referred hereto.

A. Hic, *ille*, *iſte*, *is*, with *idem* and * *qui*, joyned unto them.

Q. Why are theſe ſix called Relatives?

A. Becauſe they ſerve to rehearſe a thing that was ſpoken of before.

Q. Can *Hic*, *ille*, *iſte*, and *is*, be both Demonſtratives and Relatives?

A. Yes, in reſpect of the divers uſes to which they ſerve, that is, both to ſhew, and to rehearſe.

Q. Which of the Pronoun Relatives is moſt ſpecially called a Relative?

Qui of ſome Grammarians is taken for a Noun.

A. Qui.

Q. How many Pronoun Derivatives are there?

A. Seven: *Meus*, *tuus*, *ſuus*, *noſter*, *veſter*, *noſtras*, *veſtras*.

Q. Why are they called Derivatives?

A. Becauſe they are derived of their Primitives, *Mei*, *tui*, *ſui*,

ſui, noſtri, and *veſtri,* the Genitive caſe of *Ego, tu, ſui.*

Q. Shew me how?

A. Mens comes of *mei,* the Genitive caſe of *Ego* : *tuus,* of *tui,* the Genitive caſe of *tu* : *ſuus* of *ſui* : *noſtra* of *noſtri,* the Genitive caſe Plural of *Ego* : *veſtras* of *veſtri,* the Genitive caſe Plural of *tu.*

Q. How many ſorts of Derivatives have you? These follow after.

A. Two : Poſſeſſives, and Gentiles.

Q. How many things belong to a Pronoun?

A. My Book names five : Number, Caſe, Gender, (as are in a Noun,) declenſion, and perſon.

Q. How will you know the Genders in Pronoun Subſtantives : as, in *Ego, tu, ſui?*

A. Though theſe are not properly of any Gender, yet they are to be underſtood to be that Gender, whereof the word or thing is, whereto they are referred, or whereof they are ſpoken.

* Q. As how?

A. If they be referred to a word of the Maſculine Gender, they are of the Maſc. if to a word of the Feminine, they are of the Feminine : as, *Ego,* underſtood of a man, or any thing of the Maſculine Gender, it is the Maſc. Gender; of a woman, or any thing of the Feminine Gender, it is a Feminine.

Q. How will you know the Genders in Pronoun Adject.

A. Like as in the Noun Adjectives.

Declenſions of Pronouns.

Q. HOw many declenſions are there of a Pronoun?

A. Four.

Q. How will you know what Declenſion every Pronoun is of?

A. By the ending of the Genitive caſe Singular, like as in Nouns.

Q. Give me the terminations of the Genitive caſe Singular of each Declenſion in the Pronoun?

A. Of

A. Of the first in *i*: as, *Ego, mei.*

The second in *ius*, or *jus*: as, *ipse, ipsius, Qui, cujus.*

The third in *i, e, i*, like Adjectives of three terminations; as, *Mei, mea, mei.*

The fourth in *ātis*: as, *nostrâs, nostrâtis.*

Q. How many Pronouns are of the first Declension?

A. Three: *Ego, tu, sui.*

Q. Decline them Latin and English together.

A. Ego I, *mei* of me, *mihi* to me, *à me* from me. *Nos* we *nostrùm vel nostri* of us, *nobis* to us, *nos* us, *à nobis* from us. So English first, *I ego*, of me *mei*, &c. *Tu* thou, *tui* of thee, &c. *Sui* of himself or of themselves, *Sibi* to himself or to themselves, &c. So thou *tu*, of thee *tui*, &c.

Q. Then *Sui* is the same both in the Singular and in the Plural Number.

A. Yes, in all the cases which it hath, for it wanteth the Nom. and the Vocative case.

Q. How many Pronouns are of the second Declension?

A. Six: *Ille, ipse, iste, hic, is*, and *qui*

Q. What are they declined like?

A. Much like to *unus, una, unum*, Gen. *unius.*

Q. Do they all make their Genitives in *ius*, like *unus*?

A. No: these three, * *hic, is*, and *qui*, make the Genitive in *jus*, as, *hujus, ejus, cujus.*

* *Hæc* is often times used for *hæ* in old Writers.

Q. Are *ille, ipse, iste*, declined alike?

A. Yea, they are declined like *iste*, saving *ipse*, maketh *ipsum* in the Neuter gender of the Nominative and Accusative case singular not *ipsud.*

Q. But have not *is* and *qui* a several declining?

A. Yes, they differ somewhat.

Q. Decline these of the second Declension, Latin and English together, and first *iste.*

A. Iste, that Masculine, *ista*, that Feminine, *istud*, that Neuter, or that thing, Gen. *istius*, of that Masculine, Feminine, Neuter.

So, *is*, he, *ea*, she, *id* that thing.

Qui which Masculine, *quæ* which Feminine, *quod* which Neuter, &c.

* Q. Why

* Q. Why do they say in the Ablative case of *Qui*, Abl. *Quo, qua, quo, vel qui?*

A. Because *Qui* in the Ablative case is of all Genders, and may be put for *quo*, *qua*, or *quo*.

Q. How are *Quis* and *Quid* declined;

A. (a) As *qui, quæ, quod*, putting *quis* before *qui*, and *quid* after *quod*, thus:

Nom. *Quis, vel qui, quæ, quod vel quid.*
Genit. *Cujus*, &c.
So Accusat. *Quem, quam, quod, vel quid*,

Q. How decline you *Quisquis*?

A. Sing. Nom. { *Quisquis*, / *Quicquid*, } &c.

(a) Note when *Quis* is compounded, it makes *qua* for *quæ*, both in the Feminine singular, and Neut. plural: as, *fiqua, nequa*, not *nequæ*; so *aliquis, numquis, ecquis*, makes both *ecquæ*, and *ecqua*.

* Q. What difference is there between *quod* and *quid*?

A. *Quod* requireth commonly a Substantive, or Antecedent with it, *Quid* is alwaies a Substantive of the Neuter Gender.

Q. What Pronouns are of the third Declension?

A. Five; *Meus, tuus, suus, noster*, and *vester*.

Q. What are these called which are of the third declension?

A. Possessives.

Q. Why are they called Possessives?

A. Because they signifie possession or owing: as, *Meus* mine, *tuus* thine, *suus* his, *noster* ours, *vester* yours.

Q. How are those possessives declined?

A. Like *Bonus*; except that *meus* makes (b) *mi*, in the Masc. Gender of the Vocative case singular, and that *tuus, suus, vester*, have no Vocative case at all.

(b) *Meus* for *mi* in the Voc. is by *Antiptosis* as *Virgil. Projice tela manu sanguis meus.*

Q. How many Pronouns are of the fourth Declension?

A. Two: *Nostras* and *vestras*.

Q. What are these of the fourth Declension called?

A. Gentiles.

Q. Why are they called Gentiles?

A. Because they properly betoken pertaining to some Country or (c) Nation: to some Sect or Faction: as, *nostras*, one of our Country, or of our Sect or Side: *vestras*, one of your Country, Sect or Side.

(c) Of *Gens*, a Nation.

Q. But your book addeth *Cujas*, is it a Pronoun?

A. No:

A. No: *Cujas* is a Noun.

Q. Why is it declined in the Pronoun, being a Noun?

A. Because it hath the same manner of declining with *Nostras* and *Vestras*; like as all other Nouns that be (*b*) Gentiles have: and because it may seem to come of *Cujus*, the Genit. case of *qui, quæ, quod.*

(*d*) *Arpinas* of *Arpium*, and *Ravenna* of *Ravenna*, are declined.

Q. What signifies *Cujas*?

A. Of what Countrey, or what Country-man, or of what Sect.

Q. What are these three *Nostras*, *Vestras*, and *Cujas*, declined like?

A. They are in all things declined like *Tristis*, saving that in the Nom. and Voc. case singular, they make *as*, for *atis*.

Q. Shew me how by example?

A. Sing. Nom. *Hic & hæc Nostras, & hoc Nostrate*, for *hic & hæc Nostratis, & hoc Nostrate*: the termination *âtis* being drawn into *as*.

Of the Persons in a Pronoun.

Q. WHat is the fifth thing belonging to a Pronoun?

A. A Person.

* Q. What mean you by a Person?

A. Any person or thing which speaketh of it self, or is spoken to, or spoken of.

Q. How many persons be there?

A. Three.

Q. What is the first Person?

A. A word whereby any person speaketh of himself alone, or with others: as, *Ego* I, *Nos* we.

Q. How many words are of this Person?

A. Ego, and *Nos*: and no more properly.

Q. What is the second person?

A. Any person or thing which is spoken to either alone, or with others: as, *Tu* thou, *Vos* ye.

Q. How many words are there of this person?

A. Tu, and *Vos*: and no more properly.

Q. But your Book saith, that every Vocative case is of the second person?

A. That

A. That is by a figure called *Evocation.*

Q. What is the reaſon of it?

A. Becauſe *Tu*, or *Vos*, are underſtood in every Voc. caſe: and ſo the Voc. caſe is made of the ſame perſon with them.

Q. As how for example?

A. When we ſay, *O puer*, O boy; we underſtand, *O tu puer*, O thou boy.

Q. What is the third Perſon?

A. That which is ſpoken of: as, *Ille* he, *Illi* they.

Q. What words are of the third Perſon?

A. All Nouns, Pronouns, and Participles; except *Ego*, *nos*, *Tu* and *Vos*.

A. But theſe three *ipſe*, *idem*, and *qui*, are ſometimes of the firſt and ſecond Perſon.

A. That is likewiſe by the figure *Evocation*, when they are joyned with words of the firſt or ſecond perſon, expreſſed or underſtood: as, with *Ego*, *tu*, *nos*, or *vos*. For then they are made of the ſame Perſon.

Perſons belong to Nouns Verbs and Participles, by reaſon of ſome Perſon of the Prononn joyned to them, expreſſed or underſtood not properly.

Q. May not any Noun or Pronoun be of the firſt or ſecond Perſon by the ſame figure?

A. Yes.

Q. To what end ſerve the Perſons in Pronouns?

A. To expreſs our minde fitly when we ſpeak of any perſon] More ſpecially they ſerve for the forming of verbs wherein they are ever expreſſed or underſtood in every word, in each Mood and Tenſe, except the Infinitive.

For other queſtions ſee the Latin Pronoun.

Of a Verb.

Q. WHich is the third part of ſpeech?

A. A Verb.

Q. What is a Verb?

A. A part of ſpeech declined with *(a)* Mood and Tenſe, and betokeneth the doing, ſuffering, or being of any thing.

(a) This is meant of perfect Verbs. That *Ave*, *faxo*, *quæſo*, *&c.* are not declined with mood and tenſe, it is in regard of uſe, not the nature of the words.

Q. Shew me how it betokeneth doing, ſuffering, or being?

A. Thus: doing, as *Amo*, I do love: ſuffering, as *Amor*, I am loved: being as *Sum*, I am.

* Q. What is the difference between a Noun and a Verb?

A. A Noun signifieth the name of a thing: a Verb signifieth the manner of doing, suffering, or being of that thing.

Q. How many kinds of Verbs are there?

A. Two: Personal, and Impersonal.

Q. What mean you by Personal?

A. A Verb that hath Persons.

Q. What Verb is that?

A. Such a Verb as is varyed by divers Persons: as, I love, thou loveſt, he loveth, we love, &c.

Q. What is a Verb Impersonal?

A. That which is not varied by more Persons, but only is formed in the third Person singular, with this sign *it*: as, *decet*, It becometh.

Q. How many kind of Verbs Personals are there?

A. Five: Active, Passive, Neuter, Deponent, and Common.

Q. How do theſe differ one from another?

A. Three ways: 1. In termination or ending. 2. In signification. 3. In declining or forming.

Q. How do Verbs Personals differ in termination?

A. Some end in *o*, some in *or*, some few in *m*.

Q. What Verbs end in *o*?

A. A Verb Active, and a Verb Neuter.

Q. What Verbs end in *or*?

A. Passives, Deponents, and Commons.

Q. * What Verbs end in *m*?

A. A few Neuters: as, *Sum, forem, inquam, poſſum*, with other compounds of them.

Q. How ends a Verb Active?

A. In *o*.

Q. What doth it betoken or signifie?

A. To do: as, I love, or do love.

Q. What may a Verb Active be made?

A. A Passive.

Q. How?

A. By putting to *r*: as, *Amo* I love, put to *r*, is made *Amor*.

Q. How ends a Passive?

A. In *or*.

Q. What doth it betoken?

A. It

A. It betokeneth Paſſion, or ſuffering, or ſomething to be done: as, *Amor*, I am loved.

Q. May not a Verb Paſſive be made an Active?

A. Yes.

Q. How?

A. By putting away *r*: as, of *Amor*, take away *r*, it is made *Amo*.

Q. How ends a Verb Neuter?

A. In *o*, or *m*: as, *Curro*, I run, *Sum*, I am.

Q. Cannot a Verb Neuter take *r*, to make it a Paſſive, as Actives do; as, of *Curro*, by putting to *r*, to make *Curror*?

A. No; there is no ſuch word as *Curror*.

Q. How is a Verb Neuter Engliſhed?

A. Sometimes Actively, that is, like an active; as, *Curro*, I run; ſometimes Paſſively, or like a Paſſive; as, *Ægroto*, I am ſick.

Q. How ends a Verb Deponent?

A. In *r*, like a Verb Paſſive.

Q. How doth it ſignifie?

A. Either like an Active; as, *Loquor*, I do ſpeak; or like a Verb Neuter ſignifying Actively: as, *Glorior*, I do boaſt.

Q. How ends the Verb Common?

A. In *r*, like a Paſſive.

Q. How doth it ſignifie?

A. Both Actively and (*a*) Paſſively, that is, both as a Verb Active, and as a Verb Paſſive; and therefore it is called a Verb Common; as, *Oſculor*, I kiſs, or I am kiſſed.

* Q. How may I know in any place whether a Verb Common doth ſignifie Actively or Paſſively?

A. By the Conſtruction: For, if it be conſtrued as a Verb Active, it ſignifieth Actively: as, *Oſculor te*, I kiſs thee; but if it have the Conſtruction of a Verb Paſſive; it ſignifieth Paſſively; as, *Oſculor à te*, I am kiſſed of thee.

Q. Whether can a Verb Deponent, or a verb Common loſe *r*, to be made actives?

A. No; *Loquor* cannot be made *loquo*, nor *Oſculor*, *oſculo*.

* Q. But ſome verbs are ſaid to be Tranſitive, others Intranſitive; How may I know which are Tranſitive, which Intranſitive?

(*a*) Few Verbs Commons are now in uſe, *videlicet*, ſignifying Paſſively, as well as Actively, except *Gnimior*, *Fruſtror*, *Oſculor*, and ſome other, although many Participles of the Preterteníe of Verbs Deponents may be found ſignifying Paſſively: as, *complexus*, *Meditatus*, *Interpretatus*, *Comitatus*, &c.

A. Thoſe are Tranſitive, whoſe Action or doing paſſeth into another thing, and have not a perfect ſenſe, in themſelves: as, *Amo magiſtrum*, I love the maſter.

* Q. What is the way to know them?

A. If I may fitly ask the queſtion *whom* or *what*, made by the Verb, to ſhew the meaning of it: as, when you ſay, *Amo* I love; another may ask whom or what do you love, or elſe he underſtands not your meaning: and ſo the Action paſſeth into another thing.

Q. Which are Intranſitive?

A. Such as have an abſolute and perfect ſenſe in their own ſignification, without asking any queſtion: as, *Curro*, I run, *Ægroto* I am ſick.

* Q. Of all the five kinds of Perſonals, which are Tranſitive.

A. Actives, Deponents, and Commons, ſignifying Actively, that is, when they are conſtrued like Actives.

Q. Which are Intranſitives?

A. Verbs Paſſives [and Neuters for the moſt part] and alſo Commons ſignifying Paſſively, that is, being conſtrued as Paſſives.

Moods.

Q. YOu ſaid a Verb was declined with Mood and Tenſe, What is a Mood?

A. (*a*) The maner of ſpeech wherein the ſignification of a Verb is uttered: as, in declaring, commanding, wiſhing, or the like.

(*a*) Or a Mood is the maner of ſpeech uſed in ſignifying the doing, ſuffering, or being of any thing.

Q. How many Moods are there?

A. Six: The Indicative, Imperative, Optative, Potential, Subjunctive, and Infinitive.

Q. What is the Indicative?

A. That which ſheweth a reaſon true or falſe: as, *amo* I love: or elſe asketh a queſtion: as, *amas tu*, doſt thou love?

Q. What ſign hath the Indicative?

A. None.

Q. How know you the Imperative?

A. It

A. It biddeth or commandeth: as, *ama*, love thou.

* Q. What ſign hath the Imperative?

A. It may have the ſign *Let*, except in the ſecond Perſons: where it is evidently known by bidding.

Q. How know you the Optative?

A. It wiſheth or deſireth.

Q. What ſigns hath the Optative?

A. Theſe ſigns: *(b)* would God, I pray God, or God grant.

Q. What hath it joyned with it in Latin?

A. An Adverb of wiſhing: as, *utinam amem*, God grant I love.

(b) Or, oh that.

Q. How know you the Potential Mood?

A. It ſheweth an ability, will, or duty to do any thing.

Q. What ſigns hath it?

A. May, can, might, would, ſhould, ought, or could: as, *amem*, I may or can love.

Q. How differs it in Latin from the Optative and Subjunctive, ſeeing that they have all one termination?

A. Becauſe it hath neither Adverb nor Conjunction joyned with it.

Q. How know you the Subjunctive Mood?

A. It hath evermore ſome conjunction joyned with it: or ſome Adverb having the nature of a Conjunction: as, *That*, *if*, *when*, *whereas*: as, *Cum amarem*, when I loved.

Q. Why is it called the Subjunctive Mood?

A. Becauſe it dependeth upon ſome other Verb in the ſame ſentence, either going before, or coming after it. as, *Cum amarem eram miſer*, ween I loved I was a wretch. *Amarem* I loved, depends of *eram* I was.

* Q. Is there no difference in Latin between the Optat. Potential, and Subjunctive Moods?

A. No: ſave in ſignification, and ſigns of the Moods.

Q. What ſignifieth the Infinitive?

A. To do, to ſuffer, or to be.

Q. Whether hath it Number and Perſon, as other Moods have?

A. No: it hath neither Number, nor Perſon, nor Nominative caſe.

Q. What

Q. What is the common ſign to know it by?

A. To; as, *Amare* to love.

Q. When two verbs come together without any Nominative caſe between them, what Mood muſt the later be?

A. The Infinitive; as, *Cupio diſcere* I deſire to learn.

Gerunds.

Q. WHat are there peculiarly belonging to the Infinitive Mood?

A. (*a*) Gerunds and Supines.

Q. Why do they belong to the Infinitive Mood?

A. Becauſe their ſignification is infinite, like to the ſignification of the Infinittive Mood; not making any difference of Number or Perſon.

* Q. How many (*b*) Gerunds are there?

A. Three; the firſt ending in *di*, the ſecond in *do*, the third in *dum*.

Q. What ſignification have they?

A. Both Active and Paſſive; as, *Amandi* of loving, or, of being loved; *Amando* in loving, or in being loved: *Amandum* to love, or to be loved.

Q. (*c*) How will you decline theſe?

A. They are declined in the verb.

(*a*) All Verbs Perſonals which are perfect and regular, have Gerunds and Supines, except onely Paſsives; and ſuch as are excepted and noted to want their Supines, Impersonals have none.

(*b*) Gerunds are named of *Gerundo*, becauſe they ſignifie the manner of doing ſomething. Supines (as *Melanthon* thinks) of *Supinus*, becauſe they have no caſe before them.

(*c*) Some decline theſe, Gen. *Amandi*, Accuſat. *Amandum*, Ablat. *Amando*, But I take it better to decline them onely as they are declined in the Verb.

Supines.

Q. HOw many Supines be there?

A. Two: one ending in *um*, called the firſt Supine, the other ending in *u*, which is called the later Supine?

Q. Why is that in *um* called the firſt Supine?

A. Becauſe it hath (*a*,) for the moſt part, the ſignification of

(*a*) It hath the ſignification of a Verb Paſsive, when it comes of a Verb ſignifying Paſsively; or when it hath *iri*, the Infinitive Mood of *itur*, joyned with it.

of the Infinit. Mood of the Verb Active: as, *Amatum* to love.

Q. Why is that in *u* called the latter Supine?

A. Because it hath for the most part the signification of the Infinitive Mood passive: as, *Amatu* to be loved.

Tenses.

*Q. WHat is a Tense?

A. (*b*) The (*c*) difference of a Verb, according to the times, past, present, to come.

Q. How many Tenses are there?

A. (*d*) Five: the present tense, the preterimperfect tense, the preterperfect tense, the preterpluperfect tense, and the future tense.

*Q. How may these tenses be known asunder?

A. By the times which they speak of, and by signs.

Q. What time doth the present tense speak of?

A. Of the time that is now present: as, *Amo* I love.

Q. What signs hath it?

A. *Do*, *doest*, or *doth* in the Active voice: and *am*, *be*, *is*, *art*, *are*, in the passive.

Q. What speaketh the preterimperfect tense of?

A. Of the time that is not perfectly past, but as it were still present: as, *Amabam* I loved, or did love.

Q. What signs may it be known by?

A. By these; *did* or *didst*, in the Active voice: and *was*, *were*, *wert*, in the passive.

Q. What time speaks the preterperfect tense of?

A. That which is perfectly past, though lately: as, *Amavi*, I have loved.

Q. What signs hath it?

A. *Have*, *hast*, or *hath*, in the Active; *have been*, *hast been*, or *hath been*, in the passive.

Q. What time speaks the perterperpluſect tense of?

A. Of that which is more then perfectly past, or past a long while since.

Q. What signs hath it?

A. *Had*, or *hadst*, in the Act. *hath bin*, or *hadst bin* in the pas.

(*b*) The tense signifieth the time wherein any person is said to do or suffer any thing.

(*c*) A Noun may signifie time, as a day, &c. but not the doing, suffering, or being of a thing in time as a Verb doth.

(*d*) There are properly but three tenses or times: The time past, present, to come. Our Book divides the preter tense or time past into three, *viz.* Preterimperfect tense not perfectly past. Preterperfect tense, perfectly past. Preterpluperfect tense, more then perfectly past.

Q. What time speaks the Future tense of.

A. Of the time to come.

Q. What signs hath it?

A. Shall, or *will*, or *may*, or *can hereafter*, in the Active; *shall be* or *will be*, or *may*, or *can be hereafter*, in the Passive.

*Q. Give me all the usual signs of the Active together?

A. (*b*) *Do*, *doest*, or *doth*, *did*, or *didst*; *have*, *hast*, or *hath*, *had*, or *hadst*: *shall*, or *will*, or *hereafter*.

(*b*) The principal signs of the Active are *Do*, *did*, *have*, *had* *shall* or *will*.

*Q. Give me the usual signs of the Passive?

A. Am, *be*, *is*, *are*, *art*; *Was*, *were*, *wert*; *have been*, *had been*, *shall*, or *will be*

Persons.

*Q. WHat is a Person in a Verb?

A. Every several word, in every Mood and tense, except the Infinitive Mood, which hath no Person.

Q. Why are these called Persons?

A. Because one of the three Persons of the Pronoun is understood in every one of them: as, *Amo* I love, is as much as *ego amo*, *amas* thou lovest, is as much as *tu amas*; *amat* he loveth, as much as *ille amat*: and so in the rest.

Q. How many Persons are there in Verbs?

A. In Verbs Personals there are three in either Number, like as in the Pronoun.

* Q. Hath every Mood and tense three persons in either Number?

A. Yea, in perfect Verbs: except that the Imperative Mood wants the first Person in the singular number, and the Infinit. Mood hath no Persons at all, as was said.

*Q. What differ your Persons in Verbs, from Persons in Nouns and Pronouns?

A. The Persons in Nouns and Pronouns signifie who or what Person it is, that doth or suffereth any thing. The Persons in Verbs signifie what it is that such a Person doth or suffereth.

* Q. Shew it by example.

A. Magister docet, the Master teacheth; *Magister* is the person

person of the Noun doing something; *docet*, the Person of the Verb, signifying what he doth.

Conjugations.

Q. WHat is a Conjugation?

A. (*a*) The varying of a Verb according to Moods, Tenses, and Persons.

Q. How many Conjugations have Verbs?

A. Four.

Q. How may they be known asunder?

A. By their several vowels, which are their marks to know them by.

Q. What is the vowel of the first Conjugation to know it by?

*A.** *A* long before *re* and *ris*: as, *amare*, *amâris*.

Q. What is the vowel of the second?

A. *E* long before *re* and *ris*: as, *docere*, *doceris*.

Q. What of the third?

A. *E* short before *re* and *ris*: as, *legere*, *legeris*.

Q. What of the fourth?

A. *I* long before *re* and *ris*: as, *audire*, *audiris*.

* Q. Where must you find this *re* and *ris* which you speak of, to know the Conjugations asunder by?

A. *Re* in the Infinitive Mood active, which is the fourth word in declining the Verb in the active voice: as, *amo*, *amas*, *amavi*, *amare*: and *ris*, in the second Person Passive, that is in the second word in declining a Verb Passive: as, *amor*, *amaris*.

(*a*) A Conjugation is a fit varying of Verbs by their final terminations in both Numbers, and in every Person in each Mood and Tense.

* *Do*, and certain Compounds of it are excepted: as, *Circumdo*, *pessundo*, *secundo*, which make *a* short; as, *damus circumdamus*, as it is in the Latin *Prosodia*.

Of Declining and Conjugating Verbs.

Q. THat you may be skilful in all Verbs (which with the knowledge of the Nouns is accounted the most speedy help to attain the Latin tongue) What must you do?

A. I muſt learn to be very perfect in * declining and conjugating any Verb.

* Declining a Verb, is the rehearſing of the ſecond Perſon of the preſent tenſe, with the firſt Perſon of the Preterperfect tenſe of the Indicative Mood, the preſent tenſe of the Infinitive Mood: the Gerunds, and Supines, and Participles, belonging to that Verb and voice.

Q. How many examples have you to decline and conjugate all perfect Verbs by?

A. Four: according to the Num. of the Conjugations.

Q. In how many voices are theſe examples (*b*) formed?

A. In two: Active, and Paſſive. All Verbs in *o* are formed like *Amo*, *Doceo*, *Lego*, or *Audio*. All Verbs in *or*, like *Amor*, *Doceor*, *Legor*, *Audior*.

*Q. Are deponents and commons declined like Paſſives?

A. Yes: ſaving that they are to have Gerunds and Supines declined with them, becauſe they want actives; and they have Participles, as they are ſet down in the Participle after.

* Q. What is the chief benefit of the perfect readineſs, in declining and conjugating?

(*b*) Forming or conjugating a Verb, is the breaking or varying the firſt word of the Verb into ſundry other words coming of it by Perſons, Tenſes, Moods.

A. To be able, as in the Noun, to give either the Engliſh to the Latin, or Latin to the Engliſh of any Verb, in each Mood, Tenſe, and Perſon; and thereby to be able to proceed moſt ſpeedily in conſtruing, parſing, and making Latin.

* Q. How will you do that?

A. By being perfect in all the Perſons, eſpecially the firſt Perſons through each Mood and Tenſe, to be able to give both Engliſh to Latin, and Latin to Engliſh in them? and after to run the terminations of every Tenſe and Perſon in my mind; together with the ſigns of every Perſon in Engliſh.

Q. But how will you do in the Imperative Mood, which hath no firſt Perſon ſingular?

A. Give it in the ſecond Perſon, or omit it: or ſay thus, The Imperative wants the firſt Perſon.

Q. Shew me an example of conjugating ſo, and firſt of giving the Latin before?

A. Amo I love, *amabam* I loved or did love, *amavi* I have loved, *amaveram* I had loved, *amabo* I ſhall or will love.

Imper. ſecond Perſon, *Ama*, *Amato*, Love thou: or, the Imperative wants the firſt Perſon.

Optat. *Utinam amem* God grant I love, &c.

Q. Give me the Engliſh firſt?

A. I

A. I love *amo*, I loved or did love *amabam*, &c. as in declining Nouns.

Q. But let me hear how you run the terminations in your mind or ſpeech.

A. O, as, at, amus, atis, ant. So in *Amabam: bam, bas, bat, bamus, batis, bant.*

Q. Which are thoſe Engliſh ſigns which you muſt run in your mind with theſe terminations?

A. The Perſons in Engliſh: I, thou, he, we, ye, and they.

Q. Then if you can give the firſt Perſon in any Tenſe, you can by this means give any Perſon of the ſame, by remembring or running into your mind, the terminations and ſigns together.

A. Yes.

Q. How ſay you, I loved or did love?

A. Amabam.

Q. They loved or did love?

A. Amabant.

Q. If you be asked of any perſon which you cannot tell, what muſt you do to finde it?

A. Call to mind but the firſt Perſon of that Tenſe, and run the reſt in my mind until I come to it.

Q. How, for example?

A. If I be asked, how I ſay, We had taught, I ſtrait remember, I had taught, *docueram*, and ſo runing in my mind *ram, ras, rat, ramus, ratis, rant:* and withal, I, thou, he, we, ye, they: I find *docueramus* we had taught.

* Q. Give me the firſt Perſons of thoſe tenſes, which come one of another, and firſt which come of the preſent tenſe?

A. Amo, amabam, amabo, amem, amarem, amare. Imperative ſecond Perſon, *Ama, amato.*

*Q. Give me thoſe which come of the Preterper. Tenſe.

A. Amavi, amaveram, amaverim, amavero, amaviſſem, amaviſſe.

Q. Rehearſe the firſt Perſons together as they ſtand in the book.

A. Amo, abam, avi, averam, abo. Imp. ſecond perſon, *Ama, amato: Amem, arem, averim, aviſſem, amare amaviſſe.*

Q. Rehearſe them Actively and Paſſively together, as they ſtand in order.

A. Amo amor, amabam amabar, amavi, amatus ſum vel fui, amaveram, amatus eram vel fueram, amabo, amabor.

Imper. ſecond perſon, *ama amato, amare amator.*

Optative, Potential, and Subjunct. *Amem amer, amarem, amarer, amaverim amatus ſim vel fuerim, amaviſſe, mamatus eſſem vel fuiſſem, amavero, amatus ero vel fuero.*

Infinitive. *Amare, amari, amaviſſe, amatum eſſe vel fuiſſe.*

* *Amaturum eſſe, amatum iri vel amandum eſſe.*

Amandi, amando, amandum, amatum, amatu, amans, amatus, amaturus, amandus.

* *Illo polliciti ſeſe facturum omnia, eſt quòd ſperemus Deos bonis benefacturum.*

* Q. Give the terminations of the firſt Perſons of the Active voice alone.

A. O, bam, i, ram, bo or *am, em* or *am, rem, rim, ſem, ro.*

Q. Give the ſigns of the Tenſes anſwering.

A. Do, did, have, had, ſhall or *will, may* or *can hereafter*: as before.

Make theſe terminations exceeding perfect, all the reſt will be ſoon gotten, and eaſily kept by oft repeating theſe over thus.

Q. Give the terminations of the Active and Paſſive together.

A. O, or, bam, bar, i, ſum, vel fui, ram eram vel fueram, bo bor, am ar.

Em er, rem, rer, ſim vel fuerim, ſem, eſſem, vel fuiſſem, Am ar ro, ero vel fuero.

Infinitive, *e, i, ſe, eſſe vel fuiſſe.*

* Q. Is there yet no further help for knowing the ſeveral perſons?

A. Yes, the firſt perſons Active end in *o, am, em, im,* or *i*: the ſecond in *as, es, is,* or *ſti*: the third in *it.*

Q. How end the firſt Perſons Paſſive?

A. The firſt Perſons end commonly in *or, ar, er*: the ſecond in *aris, eris, iris*: the third in *tur*; the firſt Plural in *mur*, the ſecond in *mini*, the third in *ntur.*

In the Preterperfect tenſes, Preterplu. and Future tenſes Paſſive, the terminations are the ſame with the tenſes in *Sum, es, fui,* of which they are borrowed; except the Future tenſe of the Indicative Mood.

* Q. Which do you account the readieſt way of all to get and keep thoſe Verbs?

A. This

A. This oft repetition of these terminations in Latin, and of the English signs of the Moods, Tenses, and Persons: and also much examination of the Active and Passive together: as, asking, I love, *amo*: I am loved, *amor*: he loveth: *amat*: he is loved, *amatur*: they love, *amant*: they are loved *amantur*, *&c.*

Of Sum, *and other Verbs out of Rule.*

Q. WHat Rules have you for Verbs ending in *m*?

A. There are no Rules for them, they are irregular, that is, without rule.

Q. Are none of them declined in your book?

A. Yes: *Sum* and *Possum*.

Q. How are others in *m* declined?

A. They, with more other lame Verbs, or which are irregular, (*a*) are set down in the Latin Grammer by themselves? except *volo*, *nolo*, *malo*, *edo*, *fio*, *fero*, *feror*, which do follow after.

(*a*) *Sed nunc ut totum.*

Q. Is not a perfect readiness in the Verb *Sum*, as necessary as in any other of the Verbs?

A. Yes, and more also.

Q. Why?

A. Because it serveth for declining of all Verbs in *or*, and also for that it is of perpetual use.

Q. How will you come to be perfect in the Verb *Sum*?

A. By the same means: as, in *amo*, *doceo*, &c. and so in *volo*, *nolo*, *malo*, and the rest of those Verbs out of rule: chiefly in being perfect in giving all the first Persons, both English to Latin, and Latin to English.

Q. Have you not some special observations concerning these two Verbs, *Eo*, and *queo*?

A. Yes.

Q. Wherein doth they differ from other Verbs?

A. In the Preterimperfect and Future tense of the Indicative Mood, and in the Gerunds.

Q. How do they make their Preterimperfect tense?

A. *Iham*

A. * *Ibam* and *quibam*: not *iebam*.

Q. How do they make their Future tense?

A. *Ibo*, and *quibo*; not *iam*.

Q. How do they make their Gerunds?

A. * *Eundi, eundo, eundum*; not *endi*: so *queundi, queundo, queundum*, though we say *ambiendi*.

Q. How are they varyed in all other Moods and Tenses?

A. Like Verbs in *o*, of the fourth Conjugation.

Q. What Tenses are formed of the preterpluperfect tense of the Indicative Mood?

A. All other preterperfect tenses, preterpluperfect tenses, and Future tenses; except the Future tense of the Indicative Mood?

Q. How are these formed of the preterperfect tense of the Indicative Mood?

A. Those which end in *ram, rim*, or *re*, be formed of it, by changing *i* into *e* short; and then putting to *ram, rim*, or *ro*: as, of *Amavi*, are made *amaveram, amaverim, amavero*. Those which end in *sem*, or *se*, be formed of it, onely by putting to *s* and *sem*, or *se*: as, of *Amavi, amavissem, amavisse*.

* *Audibant, lenibant, scibant, sæuibant*, and the like, are by the figure *Syncope*.

* So they make the oblique cases of the Participle of the Present tense: as, of *Iens*, the Gen. is *euntis*, so *eunti*, &c.

Impersonals.

Q. HOw are Impersonals declined?

A. They are not declined as Verbs personals, but only formed in the third person singular, through all Moods and Tenses: as, *Delectat, delectabat*, &c. *studetur, studebatur, studitum est vel fuit*, &c.

Q. What signs have they to know them by?

A. They have commonly before their English this sign *it*, and sometimes *there*.

Of a Participle.

Q. VVHat is your fourth part of speech which is declined?

A. A Participle.

Q. What is a Participle?

A. A part of ſpeech derived of a Verb, taking part of a noun, &c.

Q. Of what is the Participle derived?

A. Of a Verb from whence it hath the beginning.

Q. Why is it called a Participle?

A. Of taking part: becauſe it hath nothing of it ſelf, but what it takes from others.

Q. What parts of ſpeech doth a participle take part of?

A. Part of a noun, part of a Verb, and part of both noun and a Verb together.

Q. What doth it take of a noun onely or ſeverally?

A. Gender, Caſe, and Declenſion.

Q. What of a Verb alone?

A. Tenſe and ſignification.

Q. What doth it take of both of them together?

A. Number and figure.

* Q. How is a participle declined?

A. With Number, Caſe, and Gender, as a Noun Adjective.

Q. (*b*) How many kinds of Participles are there?

A. Four: one of the Preſent tenſe, another of the Preter tenſe, one of the Future in *rus*, another of the Future in *dus*,

Q. How can you know the kinds of participles?

A. Partly by their endings; partly, by their ſignification.

Q. How ends the Latin of the Participle of the preſent teuſe?

A. In *ans* or *ens*: *amans*, *docens*.

Q. How ends it in Engliſh?

A. In *ing*: as, *loving*.

Q. Is every word ending in *ing*, a participle of the preſent tenſe?

A. No: unleſs the Latin end alſo in *ans*, or *ens*, having the other properties of a participle.

Q. What time doth it ſignifie?

A. The time preſent.

Q. What is the Latin of the participle of the preſent tenſe formed of?

(*b*) There are two of the Active voice: as, the Participle of the preſent, and the Fut. in *rus*: two of the Paſſive; that is, the Participle of the Preter tenſe, and Fut. in *dus*.

(c) For forming Participles of Verbs wanting the Preterimperfect tense, we must feign Preterimperfect tenses: as, *inquiebam, inquiens.*

A. Of the (c) Preterimperfect tense of the Indicative Mood, by changing the last syllable into *ns*: as, of *Amabam*, *bam* turned into *ns*, is made *amans*: so of, *Auxiliabar Auxilians.*

Q. What doth a Participle of the Future in *rus* signifie or betoken?

A. To do like the Infinitive mood of the Active voice: as, *amaturus*, to love, or about to love.

Q. What time doth it signifie?

A. The time to come.

Q. How endeth it in Latin?

A. In *rus*: as, *amaturus.*

Q. What is it formed of?

A. (d) Of the later Supine by putting to *rus*: as, of *doctu docturus.*

(d) These Participles, *Futurus, osurus, pariturus, nosciturus, moriturus, oriturus*, are formed irregularly. *Stock.*

Q. How ends the English of the Participle of the Preter tense?

A. In *d*, *t*, or *n*: as, loved, taught, slain.

Q. How ends it in Latin?

A. In *tus*, *sus*, *xus*: as, *amatus* loved, *visus* seen, *nexus* knit.

Q. Do all of them end either in *tus*, *sus*, or *xus*, in Latin?

A. Yea, all: except *mortuus* dead, which endeth in *uus.*

*Q. What time doth a Parti. of the Preter tense signifie?

A. Time past.

Q. What is it formed of?

A. Of the later Supine by putting to *s*: as, of *Lectu*, *Lectus.*

Q. What signifieth a Participle of the Future in *dus.*

A. To suffer; like the Infinitive mood of the Passive voice: as, *Amandus* to be loved.

Q. What time doth it signifie?

A. The time to come.

Q. Of What is it formed?

A. Of the Gen. case of the Participle of the Present tense.

Q. How?

A. By changing *tis* into *dus*: as, of *amantis*, turn *tis* into *dus*, and it is made *amandus.*

Q. But hath it not sometimes the signification of the Active voice: and of the Participle of the Present tense?

A. Yes: as, *Legendus* reading. As in this sentence, *Legendis veteribus proficis*: In reading old Authors thou doest profit.

Q. Is it then properly a Participle of the Future in *dus*, when it signifieth Actively?

A. No: it is rather and adjective Gerundive.

Q. Hath every kind of Verb all the four Participles?

A. No.

Q. How many Participles have Verbs Actives and * Neuters which have the Supines?

A. Two: one of the Present tense, and another of the Future in *rus*.

Q. But what if these want the Supines?

A. Then they want the Future in *rus*.

Q. Why so?

A. Because it is derived of the latter Supine: as, of *Disco* is onely *discens*, without a Participle of the Fut. in *rus*.

Q. What Participles have Verbs Passives, whose Actives have the Supines?

A. Two: a Participle of the Preter tense, and of the Future in *dus*: as, of *amor*, cometh *amatus, amandus*.

Q. But what if the Actives want the Supines?

A. They want the Participle of the Preter tense.

Q. Why so?

A. Because the Participle of the Preter tense, should be formed of the later Supine which is wanting: as, of *timeor*, is onely *timendus*.

Q. What Participles hath a Verb Deponent?

A. Three: one of the Present tense, another of the Preter tense, and one of the Future in *rus*: as, of *auxilior*, cometh *auxilians, auxiliatus, auxiliaturus*.

Q. Can it never have a Participle of the Future in *dus*?

A. Yes: if it govern an Accusative case, as being a Verb Transitive: as, *Loquor verbum, Loquor* may form *loquendus*.

Q. How many Participles hath a Verb Common?

A. All the Four Participles: as, of *Largior*, cometh *Largiens, largiturus, largitus, largiendus*.

Q. How are the Participles of the Present tense declined?

* *Dolendus*, and *carendus*, are out of rule. *Erratus, excursus, percursus*, are taken to come of Verbs Impersonals of the Passive voice: so *regnatus, triumphatus, vigilatus*, and *vigilandus*: or abusively.

A. Like Nouns Adjectives of three Articles: as, Nom. *hic, hæc, & hoc amans*, like *Felix*.

Q. How are Participles of other tenses declined?

A. Like Nouns Adjectives of three divers endings: as, Nom. *Amatus, ta, tum*, like *Bonus, a, um*: so all the rest.

Of an Adverb.

* Q. WHich is your fifth part of speech: and the first of those which are undeclined?

A. An Adverb.

Q. What is an Adverb?

A. A part of speech joyned to Verbs, to declare their signification.

Q. Why is it called an Adverb?

A. Because it is usually joyned to Verbs?

Q. May it not be joyned unto other parts of speech also?

A. Yes: to such words as are in place of Verbs, and some other: as sometimes to Nouns, sometimes to Adverbs.

Q. Wherefore is an Adverb joyned to the Verbs?

A. To declare their signification, that is, to make their signification more plain and full.

* Q. How?

A. By some circumstance of time, place, number, order, or the like, according to the several kinds of Adverbs: as, When I taught, where, how oft, in what order, and the like hereunto.

Q. Rehearse the sorts of your Adverbs.

A. (a) Adverbs are of time, place, number, order, and so as they stand in the book.

Q. Give me your Adverbs, Englishing them in order.

A. Adverbs of Time: as, *Hodie* to day, *cras* to morrow, *heri* yesterday, *perendie* the day after to morrow, *olim* in time past, or in time to come, or once, *aliquando* sometimes *nuper* of late, *quando* when.

Of Place: as, *Ubi* where, *ibi* there, *hic* here, *istic* there, *illic* there, *intus* within, *foris* without.

(a) These Adverbs see more at large in Mr. *Leeches* in his third part of his Grammar, questions, and so likewise of Conjunctions, or in the Latin Rules.

Of Number: as, *Semel* once, *bis* twice, *ter* thrice, *quater* four times, *iterum* again.

Of Order: as, *Inde* from thence, *deinde* afterwards, *denique* to conclude, *poſtremò* laſt of all.

Of Asking or doubting: as *Cur* wherefore, *quare* wherefore, *unde* from whence, *quorſum* to what end, *num* whether, *numquid* whether.

Of Calling: as, *Heus* hoe, *O* hoe, *ehodum* hoe ſyrrah.

Of Affirming: as, *Certè* ſurely, *ne* verily, *profectò* truly, *ſanè*, truly or doubtleſs, * *ſcilicet* doubtleſs, or truly, *licet* be it ſo, *eſtò* be it ſo.

* *ſcilicet*, qua ſcire licet.

Of Denying: as, *Non* not, *haud* not, *minimè* no, or in no wiſe, *nuntiquam* not, or in no wiſe, *nequaquam* no, or in no wiſe.

Of Swearing: as, *Pol* in good-ſooth, *edipol* in good-ſooth, *hercle* truly, *medius fidius* in faith, or truth.

Pol by *Pollux*, *Æ dipol* by the Temple of *Pollux*. *Medius, fidius* Son of Jupiter and God of faithfulneſs, love me; like *Me Hercule*, as *Hercules* ſhall help me.

Of Exhorting: as, *Eja* go to, or well, *age* go to, *agite* go ye to, *agedùm* well, go to yet.

Of Flattering: as, * *Sodès* if thou dareſt, or on good fellowſhip, *amabò* of all love.

* *Sodès* quaſi, *ſi audes.*

Of Forbidding: as, *Nè* no, not.

Of Wiſhing: as, *Utinam* Oh that, or I would to God, *ſi* O that, *O ſi* O that, *O ſi* O if, O that.

Of gathering together: as, *Simul* together, *unà* together, *pariter* together, *non modò* not onely, *non ſolùm* not onely.

Of Parting: as, *Seorſim* aſunder, or one from another, *ſigillatim* every one aſunder, or peculiarly, *vicatim* ſtreet by ſtreet, or village by village.

Of Chooſing: as, *Potiùs* rather, *immò* yea, rather.

Of a thing not finiſhed: as, *Penè* almoſt, *fere* almoſt, *prope* nigh, or near, or almoſt, *vix* ſcarcely, *modò non* almoſt

Of Shewing: as, *En* behold, *ecce* behold.

Of Doubting: as, *Forſan* peradventure, *forſitan* peradventure, *fortaſſis* it may be, *fortaſſe* it may be, or peradventure.

Of Chance: as, *Fortè* by chance, *fortuito* by chance, or at adventure.

Of likeneſs: as. *Sic* ſo, *ſicut* like as, *quaſi* as, *ceu* as, *tanquam* even as, *velut* as.

A. Like Nouns Adjectives of three Articles: as, Nom. *hic, hæc, & hoc amans*, like *Felix*.

Q. How are Participles of other tenses declined?

A. Like Nouns Adjectives of three divers endings: as, Nom. *Amatus, ta, tum*, like *Bonus, a, um*: so all the rest.

Of an Adverb.

* Q. WHich is your fifth part of speech: and the first of those which are undeclined?

A. An Adverb.

Q. What is an Adverb?

A. A part of speech joyned to Verbs, to declare their signification.

Q. Why is it called an Adverb?

A. Because it is usually joyned to Verbs?

Q. May it not be joyned unto other parts of speech also?

A. Yes: to such words as are in place of Verbs, and some other: as sometimes to Nouns, sometimes to Adverbs.

Q. Wherefore is an Adverb joyned to the Verbs?

A. To declare their signification, that is, to make their signification more plain and full.

* Q. How?

A. By some circumstance of time, place, number, order, of the like, according to the several kinds of Adverbs: as, When I taught, where, how oft, in what order, and the like hereunto.

Q. Rehearse the sorts of your Adverbs.

A. (a) Adverbs are of time, place, number, order, and so as they stand in the book.

Q. Give me your Adverbs, Englishing them in order.

A. Adverbs of Time: as, *Hodie* to day, *cras* to morrow, *heri* yesterday, *perendie* the day after to morrow, *olim* in time past, or in time to come, or once, *aliquando* sometimes *nuper* of late, *quando* when.

Of Place: as, *Ubi* where, *ibi* there, *hic* here, *istic* there, *illic* there, *intus* within, *foris* without.

(a) These Adverbs see more at large in Mr. *Leeches* in his third part of his Grammar, questions, and so likewise of Conjunctions, or in the Latin Rules.

Of Number: as, *Semel* once, *bis* twice, *ter* thrice, *quater* four times, *iterum* again.

Of Order: as, *Inde* from thence, *deinde* afterwards, *denique* to conclude, *postremò* last of all.

Of Asking or doubting: as *Cur* wherefore, *quare* wherefore, *unde* from whence, *quorsum* to what end, *num* whether, *numquid* whether.

Of Calling: as, *Heus* hoe, *O* hoe, *ehodum* hoe syrrah.

Of Affirming: as, *Certè* surely, *ne* verily, *profectò* truly, *sanè*, truly or doubtless, * *scilicet* doubtless, or truly, *licet* be it so, *estò* be it so.

* *Scilicet*, qua scire licet.

Of Denying: as, *Non* not, *haud* not, *minimè* no, or in no wise, *nentiquam* not, or in no wise, *nequaquam* no, or in no wise.

Of Swearing: as, *Pol* in good-sooth, *edipol* in good-sooth, *hercle* truly, *medius fidius* in faith, or truth.

Pol by *Pollux*, *Æ dipol* by the Temple of *Pollux*. *Medius fidius* Son of Jupiter and God of faithfulness, love me; like *Me Hercule*, as *Hercules* shall help me.

Of Exhorting: as, *Eja* go to, or well, *age* go to, *agite* go ye to, *agedùm* well, go to yet.

Of Flattering: as, * *Sodes* if thou darest, or on good fellowship, *amabò* of all love.

* *Sodes* quasi, *si audes.*

Of Forbidding: as, *Nè* no, not.

Of Wishing: as, *Utinam* Oh that, or I would to God, *si* O that, *O si* O that, *O si* O if, O that.

Of gathering together: as, *Simul* together, *unà* together, *pariter* together, *non modò* not onely, *non solùm* not onely.

Of Parting: as, *Seorsùm* asunder, or one from another, *sigillatim* every one asunder, or peculiarly, *vicatim* street by street, or village by village.

Of Choosing: as, *Potiùs* rather, *immò* yea, rather.

Of a thing not finished: as, *Penè* almost, *fere* almost, *prope* nigh, or near, or almost, *vix* scarcely, *modò non* almost

Of Shewing: as, *En* behold, *ecce* behold.

Of Doubting: as, *Forsan* peradventure, *forsitan* peradventure, *fortassis* it may be, *fortasse* it may be, or peradventure.

Of Chance: as, *Fortè* by chance, *fortuitò* by chance, or at adventure.

Of likeness: as. *Sic* so, *sicut* like as, *quasi* as, *ceu* as, *tanquam* even as, *velut* as.

Of Quality: as, *Bene* well, *malè* evilly, *doctè* learnedly, *fortiter* valiantly.

Of Quantity: as, *Multùm* much, *parùm* little, *minimùm* the leaſt of all? *paulùlum* very little. *plurimùm* the moſt of all, or very much.

Of Comparison: as, *Tam* ſo, or as well, *quàm* as, *magis* more, *minùs* leſs, *maximè* eſpecially.

Q. Are not ſome Adverbs compared?

A. Yes, certain are: as, *Doctè* learnedly, *doctiùs* more learnedly, *doctiſſimè* moſt learnedly, *Fortiter* valiantly, *fortiùs* more valiantly, *fortiſſimè* moſt valiantly. *Prope* near, *propriùs* nearer, *proximè* the neareſt of all.

* Q. Do theſe form their Comparative and Superlative degree of their Poſitive, as Adjectives do?

A. No: they have no Compart. nor Superlat. degree of themſelves, neither do form any Compariſon properly.

* Q. How then have they theſe degrees?

A. They do borrow them of the noun Adjectives of the Comparative and Superlative degree.

* Q. How doth the Comparative degree of Adverbs end?

A. Their Comparative ends in *us*, like the neuter Gender of the Adjective of the Comparative degree.

Q. How end their Superlatives?

A. They end for moſt paſt in *è*, like the Maſculine Gender of the Vocative caſe of their Adjective of the Superlative degree. Of which they ſeemed to be formed: as, *Doctè, doctiùs, doctiſſimè.*

Q. (*b*) Do not ſome Superlatives end in *um*?

A. Yes: ſome few which have the termination of the neuter gender of the Vocative caſe whereof they come: as, *Plurimum, potiſſimum.*

Q. Are not Prepoſitions ſometimes made Adverbs?

A. Yes: when they are ſet alone without a caſe.

* Q. How may we know Adverbs?

A. Eaſily: many of them are ſet down in the Accidence, the reſt may be known partly by their Engliſh, partly by their Latin, chiefly by their Engliſh and Latin together.

Q. *How

* Adverbs coming of Nouns which are compared irregularly do follow their manner of comparing: as, of *Bonus, melior, optimus*, is *bene, melius, optimè.*

(*b*) Neuter Adjectives are oft put for Adverbs: as, *recens* pro *recenter*, *torvum* for *torvè*. This is when they are taken Adverbially, ſignifying as Adverbs.

* Q. How by their English?

A. Most of them, besides these in the book, are Adverbs of Quality, and do commonly end in *ly*, in English: as, wisely, learnedly.

* Q. How by their Latin?

A. They end commonly in *e* or *ter*, and are marked over the head with a grave accent, to distinguish them from Nouns: as, *Doctè*, *doctiùs*, *doctissimè*. Or else they end in *er*: as, *Prudenter* wisely.

* Q. How by their English and Latin together?

A. Thus: as, *Doctè* learnedly, *doctiùs* more learnedly, *doctissimè* most learnedly. *Fortiter* valiantly, *fortiùs* more valiantly, *fortissimè* most valiantly.

Q. Have you not some Adverbs ending in *o*, like Ablative cases?

A. Yes: as, *Tantò* by so much, and some also in *im*: as, *furtim* theevishly, coming of the verb *furor*. But these have their accents to know them by, like those in *mm*, and the rest.

Of a Conjunction.

Q. WHich is your second part of speech undeclined?

A. A Conjunction?

Q. What is a Conjunction?

A. A part of speech that joyneth words and sentences together.

* Q. What is the use of Conjunctions?

A. To joyn words and sentences.

Q. How many kind of Conjunctions have you?

A. Twelve, Copulatives, Disjunctives, Discretives, Causals, Conditionals, Exceptives, Interrogatives, Illatives, Adversatives, Redditives, Electives, Diminutives.

Q. Give me your Conjunct. Latin and English together.

A. (b) Copulatives: as, *Et* and, *que* and, *quoque* also *ac* and, *atque* and, *nec* neither, *neque* neither.

(c) Disjunctives: as, *Aut* either, *ve* or, or either, *vel* either, *seu* either, *sive* either.

(d) Discre-

(a) These kind of Conjunctions have their names according to the reasons following.

(b) Copulat. because they serve usually to couple parts of sentences absolutely.

(c) disjunct. by which parts of sentences are so severed, as if one onely could be true.

(d) Discretives, by which the parts are lightly severed.
(e) Casuals, which shew a cause of a thing going before.
(f) Conditionals by which the part following is knit upon condition of that going before.
(g) Exceptives do except against some thing going before, or from something following.
(h) Interrogatives ask a question.
(i) Illatives, bring in some conclusion, or shew something. (k) Adversatives shew some diversitie of things. (l) Redditives answer to the Adversatives. For the order or placing of Conjunctions, see the Latin Rules, or Master *Leeches* question.

(d) Discretives: as, *Sed* but, *quidem* but truly, *autem* but, *verò* but, *at* but, *ast* but.

(e) Casuals: as, *Nam* for, *namq;* for, *enim* for, *etenim* for, *quia* because, *ut* that, *quòd* that, *quum* sith that, *quoniam* because, and *quando* (set for *quoniam*) sith that, or because.

(f) Conditionals: as, *Si* if, *sin* but if, *modò* so that, *dum* so that, *dummodo* so that.

(g) Exceptives: as, *Ni* except, *nisi* except, *quin* but, *alioquin* except that, or otherwise, *præterquàm* except that.

(h) Interrogatives: as, *Ne* whether, *an* whether, *utrùm* whether, *necne* whether or no, *anne* whether or no, *nonne* is it not so.

(i) Illatives: as, *Ergo* therefore, *ideò* therefore, *igitur* therefore, *quare* wherefore, *itaq;* therefore, *proin* therefore.

(k) Adversatives: as, *Etsi* although, *quanquam* although, *quamvis* although, *licèt* although, or albeit, *estò* be it so.

(l) Redditives to the same: as, *Tamen* notwithstanding, *attamen* yet notwithstanding.

Electives: as, *Quàm* how, *ac* as, *atque* as, or then.

Diminitives: as, *Saltem* at least, *vel* yea, or at the least-wise.

Of a Preposition.

Q. WHich is your third part of speech undeclined?

A. A Preposition?

Q. A part of speech most commonly set before other parts of speech, either in Apposition, or in Composition.

Q. Why do you say, Most commonly set before other parts?

A. Because some Prepositions are ordinarily set after their cases; the rest also may be set after sometime.

Q. What

Q. What mean you by Appoſition, when you ſay, a Prepoſition is ſet before in appoſition?

A. When a Prepoſition is onely ſet before another word, yet is not made one with it, but remains a perfect word of it ſelf: as, *ad patrem.*

Q. What mean you by Compoſition, when you ſay, A Prepoſition is ſet before in Compoſition?

A. When it is made a part of the word which it is ſet before: as, *indoctus*, unlearned.

Q. To what uſes do Prepoſitions ſerve ſpecially?

A. To govern caſes, or to ſerve to caſes; as our book hath it: and to make compound words.

* Q. What caſes do they ſerve to?

A. Some to an Accuſative, ſome to an Ablative, ſome both to an Accuſative and an Ablative.

Q. How many Prepoſitions ſerve to the (*a*) Accuſative caſe?

A. Two and thirty: namely, *Ad* to, *Apud* at, *Ante* before, *&c.*

Q. How many ſerve to the Ablative caſe?

A. Theſe fifteen, (*b*) *A*, *ab*, *abs*, from or fro, *&c.*

Q. How many ſerve to both caſes?

A. Onely theſe four; *In*, (*c*) *ſub*, *ſuper*, and *ſubter*.

Q. What Prepoſitions are ſet after their Caſes?

A. Theſe three: *Verſus*, *penes*, and *tenes*, are ordinarily ſet after; alſo *cum* and *uſque*, ſometimes: as, *mecum ad Occidentem uſque.*

* Q. May not the reſt of the Prepoſitions be ſo ſet after their caſes alſo?

A. Yes: by the figure *Anaſtrophe*: as, *Italiam contra.*

Q. Can no Propoſitions ſerve to a Genitive caſe?

A. Yes: *Tenus.*

Q. When is that?

A. When the caſual word joyned with *Tenus* is the Plural number, then it muſt be put in the Genitive Caſe, and be ſet before *tenus*: as, *aurium tenus*, up to the ears: *genuum tenus*, up to the knees.

Q. If Prepoſitions be ſet alone without any caſe; whether

(*a*) *Procul* is ſometimes a Prepoſition, and joyned both to the Accuſative and to the Ablative caſes. *Cooper.*

(*b*) *Potat præ ſibi*, h. e. *præpotat ſibi*, or *præ*, h. e. *præſidium*, *ſive commeatum ſibi*, Lam. in Plaut. *Venio adverſum tempori*, h. e. *adverſum Menecimi tempori*, h. e. *opportune*, Stockwood.

(*c*) The Engliſhes of our Prepoſitions are very defective and would be carefully ſupplyed.

are they then Prepositions?

A. No: they are then changed into Adverbs: and so if they do form the Degrees of Comparison.

Q. May those four which serve to both cases, have either an Accusative case, or an Ablative, as we will?

A. No: except *Subter*, which we may use at our pleasure.

* Q. How know you then, when to joyn them to the Accusative case, when to the Ablative?

A. By their signification: for when they are put for other Prepositions serving to the Accusative case, they will commonly have an Accusative case: so for Prepositions serving to the Ablative, an ablative.

Q. When doth *in* serve to the Accusative case?

A. When it hath the sign *into*, joyned with the English: as, *in urbem* into the City. Or when it is put for *erga* towards, *contra* against, or *ad* unto. Otherwise, it serves to an Ablative.

* Q. When doth *sub* govern an Accusative?

A. When it is put for *ad*, *per*, or *ante*: that is, when it signifieth unto, by, about, or before. Otherwise, it governs an ablative.

* Q. When doth *super* govern an Accusative?

A. When it is put for *ultra* beyond. Else it will have an ablative.

* Q. Have you no more Prepositions but these?

A. Yes: (*b*) these six; *am*, *di*, *dis*, *re*, *se*, *con*.

Q. Do these serve to any cases?

A. No: they serve onely to make Compound words, so that they are never found alone, but onely in Composition, compounded with other words.

Q. Are not Prepositions compared?

A. No: except some of them when they are changed into adverbs; as, *Prope*, *propius*, *proximè*.

(*b*) These have commonly these significations, or the like: which by use in reading, may easily be observed: *Am* about, *di* from, and *dis* asunder, *re* back, or again, *se* asunder, *con* together: *se*, quasi *seorsum*, *cons*, *cum*.

Of an Interjection.

Q. WHat is your last part of speech?

A. An Interjection.

Q. What

Q. What is an Interjection.

A. A part of ſpeech, which ſignifieth ſome ſudden affection, or paſſion of the mind, in an imperfect voice.

Q. How many kinds of Interjections have you?

A. So many as there are ſudden paſſions or motions of the mind:] as, of Mirth, Sorrow, Dread, and the like: as they are in my book

Q. Give me the Engliſh of your Interjections as you did of Adverbs and Conjunctions?

A. They are imperfect voices: and ſo have no proper Engliſh words: yet we may Engliſh them thus, after our cuſtom of ſpeech.

Some be of Mirth: as, *Evax* hey, *vah* hey-da.

Sorrow, as, *Hen* alas, *hei* ah, alas.

Dread: as, *Atat*, oh, or out alas.

Marvelling, as, *Papæ*, O marvellous or ſtrange.

Diſdaining: as, *Hem*, oh, or what, *vah* ah.

Shunning: as, *Apage*, get thee gone, or fie away.

Praiſing: as, *Euge*, O well done!

Scorning: as, *Hui*, ho, alas.

Exclamation: as, *Proh Deum atq; hominum fidem!* Oh the faith of Gods and men!

Curſing: as, *Ve* wo, *malum* in a miſchief.

Laughing: as, *Ha, ha, he*, ha, ha.

Calling: as, *Eho, ho, io*, ho ſirrah.

Silence: as, *Au*, auh.

Q. But are all Interjections ſuch imperfect voices?

A. Yea, all which are properly Interjections: as, *Evax, vah, &c.*

* Q. What ſay you then of *malum*, ſignifying in a miſchief, is it not a perfect voice?

A. Malum is not properly an Interjection, but a Noun: and is onely then taken for an Interjection, when it is put to expreſs ſuch a ſudden paſſion.

* Q. May not other pefect words alſo be made Interjections?

A. Yes, any part of ſpeech may: but ſpecially Nouns and Verbs, whenſoever they are uſed to expreſs theſe ſudden

motions of the mind: as *Infandum*, a thing not to be ſpoken of, *Amabo* of all fellowſhip, *Perii* alas, are made Interjections and undeclined.

Q. May one word, be of many parts of ſpeech.

A. Yes: being taken in a divers ſignification: or in a divers reſpect and conſideration.

* Q. How for example?

A. *Cum* when, is an Adverb of time: *Cum* ſeeing that, is a Conjunction Caſual: *Cum* with, a Prepoſition. And *Cum* taken for this word *Cum*, or for it ſelf, is a Noun Subſtantive and undeclined.

* Q. It ſeemeth hereby that a word of any part of ſpeech may be a Noun Subſtantive.

A. (*a*) Yes: when it is taken for the word it ſelf, or, as for a word of art] as, *Habeo* this word *habeo*. Or when it is put in a place of a Noun Subſtantive: as, *Bonum mane*, good morrow. *Mane* is here declined, *hoc mane invariabile*.

(*a*) Such words are Subſtantives not properly, but *aethnicos*, that is, artificially or materially, as ſome Grammarians do ſpeak.

The Concord of the Latin ſpeech.

Q. WE have done with the introduction of the eight parts of ſpeech, or the handling of the eight parts ſeverally, which is the firſt part of your Accidence: now we are to come to the rules of Conſtruction of the eight parts of ſpeech called the Engliſh rules.

Q. What mean you by Conſtruction?

A. (*b c*) The due joining, or right ordering and framing together of words in ſpeech] Or the right joining of the parts of ſpeech together in ſpeaking according to the natural maner, or according to the reaſon and rule of Grammer.

Q. How many things are to be conſidered for the right joining of words in Conſtruction?

A. Two: { 1. The Concords of words. 2. The governing of words.

Q. What mean you by Concords?

A. The Agreement of words together, in ſome ſpecial

(*b*) That conſtruction is to be accounted law full which the moſt approved of the ancient writers have uſed both in writing and ſpeaking.

(*c*) Conſtruction is either ſimple and plain, or figurative. Simple is that which follows the right and plain manner of ſpeaking, according to the rules of Grammar: *Magna pars vulnerata*. Figurative which differ from the ſame plain manner: as, *Magna pars vulnerati*.

Accidents

cidents or qualities: as in one number, perſon, caſe, or gender.

* Q. How many Concords have you?

A. Three: the firſt between the Nom. caſe and the Verb. The ſecond, between the Subſtantive and the Adjective. The third between the Antecedent and the Relative.

* Q. Why muſt theſe ſix ſo agree together?

A. Becauſe three of theſe are weak and cannot be placed orderly in ſpeech, except they be guided and holden up by the three ſtronger.

* Q. Which are thoſe three weak ones?

A. The three latter; that is the Verb, the Adjective and the Relative.

Q. What muſt the Verb have to agree with?

A. His Nominative caſe.

Q. What the Adjective?

A. His Subſtantive.

Q. What muſt the Relative have?

A. His Antecedent.

The firſt Concord.

Q. WHat is then your firſt Concord between?

A. Between the Nominative caſe and the Verb.

Q. When an Engliſh is given to be made in Latin, what muſt you do firſt.

A. Look out the principal Verb.

Q. What if you have more Verbs than one in a ſentence which of them is the principal Verb?

A. The firſt of them.

Q. Are there no exceptions?

A. Yes, three: 1. If the Verb be of the Infinitive Mood, it cannot be the principal Verb. 2. If it have before it a Relative: as, *that*, *whom*, *which*. 3. If it have before it a Conjunction: as *ut* that, *cum* when, *ſi* if, and ſuch others.

Q. Why can none of theſe be the principal Verb?

A. Becauſe all theſe do ever in ſome ſort depend upon ſome other Verb going before them in natural and due order of ſpeech.

*Q. Muſt not the ſame courſe be taken when a Latin is to be conſtrued or turned into Engliſh, which is when an Engliſh is given to be made in Latin?

A. Yes, the very ſame: I muſt likewiſe firſt ſeek out the principal Verb and mark it carefully.

Q. Why ſo?

A. Becauſe that will point out the right Nominative caſe, which is that which agreeth with it both in Number and Perſon, and alſo in reaſon; and ſo it doth very much direct the conſtruing of all the ſentence.

Q. When you have found out the principal Verb, what muſt you do then?

A. Seek out his Nominative caſe.

Q. How?

A. By putting the Engliſh, *who* or *what*, with the Engliſh of the Verb; and then the word in the ſame ſentence, which anſwereth to the queſtion, ſhall be the Nominative caſe unto the Verb.

Q. Give me an example how?

A. Venit ne Rex? Doth the King come? if you ask here, Who cometh? the anſwer is, the King. So the word King is the Nominative caſe to the Verb.

Q. Muſt we always thus ſeek out the Nominative caſe?

A. Yes, in Verbs Perſonals: except the Verb be an Impersonal, which will have no Nominative caſe.

Q. Where muſt your Nominative caſe be ſet in making or conſtruing Latin?

A. Before the Verb.

Q. Are there no exceptions?

A. Yes, three: Firſt, when a queſtion is asked. Secondly, when the Verb is of the Imperative Mood. Thirdly, when this ſign *it*, or *there*, cometh before the Engliſh of the Verb.

Q. Where muſt the Nominative caſe be placed, if any of theſe happen?

A. Moſt uſually after the Verb: or after the ſign of the Verb: as, *Amas tu*, Loveſt thou; or doeſt thou love?

Q. What caſe muſt your caſual word be, which cometh

next after the Verb, and answereth to the question, *whom*, or *what*, made by the Verb?

A. It must commonly be the Accusative case.

Q. Why do you say commonly? Is there any exception?

A. Yes: if the Verb do properly govern another case after him to be construed withal. For then it must be such a case as the Verb governs properly.

Q. Give me an example.

A. Si cupis placere Magistro, utere diligentia, &c. Here *placere* the Verb governs properly *magistro* a Dative case, and *utere* governs *diligentia*, an Ablative case, not an Accusative.

Q. What doth a Verb Personal agree with?

A. With his *(a)* Nominative case.

Q. In how many things?

A. In two: in Number and Person.

Q. What mean you by that?

A. The same Number and Person that the Nominative case is, the same must the Verb be.

Q. Give me an example.

A. Præceptor legit, vos vero negligitis, &c.

Q. In which words lyeth the special example and force of the rule, to apply them to the rule?

A. In *Præceptor legit, vos negligitis.*

Q. How are these to be applied?

A. Thus: *Legit* the Verb is the singular Number and third Person, agreeing with *Præceptor* his Nominative case, which is the singular Number and third Person. And *negligitis* is the plural Number and second Person, because it agreeth with *vos* his Nominative case, which is also the Plural Number and second Person.

(a) Note that the Nominat. cases of the first and second Persons: as, *Ego, tu, nos*, and *vos*, are seldom expressed, but onely understood, unless it be for the cause of better distinguishing and discerning some Persons from all others, as, *vos damnastis*, you condemned, and none other; or else for more emphasie, that is, or speaking more significantly: as *Tu es Patronus*, you are my Patron; *i.e.* you especially, and above all other. (So also in Verbs, whose signification belongs unto men, the Nominative cases of the third person are commonly understood: as, *Fertur, hoc est, ille fertur*, he is reported unless *fertur* be rather used impersonally. So *feruntur*, hoc est, *homines ferunt*, men say. 3. Thus it is likewise in Verbs, whose action belongs to God or Nature: as, *pluit* it raineth, *fulminat* it thunders; that is, God or Nature raine or thunders.) Thus it is in like manner in some other Verbs, which, as these, are said to be of an exempt signification, viz. whose action is not in the power of man, or of any earthly creature: as, *lucet* it is day, *Ad vesperascit*, it draweth towards evening.

Q. Must

Q. Muſt the Verb be always the ſame Number and Perſon the Nominative caſe is ?

A. No: for there are three exceptions in the rules following.

Q. Which is the firſt exception ?

A. Many Nominative caſes Singular having a Conjunction Copulative, *&c.*

Q. What is the meaning of that rule ?

A. When there are more Nominative caſes coming together with a Conjunction Copulative coming between them; though all the Nominative caſes be of the Singular Number, yet the Verb is uſually of the Plural Number.

Q. What if the Nominative caſes be of * divers Perſons, with which of them muſt the Verb agree in Perſon? may it agree with any of them ?

A. No: it muſt agree with the Nominative caſe of the moſt worthy Perſon.

Q. Which is the Nominative caſe of the worthieſt Perſon ?

A. The Nominative caſe of the firſt Perſon is more worthy than the ſecond; and the ſecond more worthy than the third.

Q. Which is your ſecond exception ?

A. When a Verb cometh between two Nominative caſes of divers Numbers, the Verb may indifferently accord with either of them, ſo that they be both of one Perſon.

Q. What mean you by that, when you ſay, it may indifferently accord with either of them ?

A. It may agree either with that Nominative caſe, which goeth before the Verb, or with that which cometh after the Verb: ſo that both the Nominative caſes be of one Perſon.

Q. Which is the third exception ?

A. Here note alſo that ſometime the Infinitive Mood of a Verb, &c.

Q. What mean by that rule ?

A. That not onely a Caſual word is the Nominative caſe to the Verb; but ſometime an Infinitive Mood, ſometimes a whole

* *Is* and *ii* may be of all perſons as well as *idem*, by the figure *Evocatio*, having *Ego* or *nos*, *Tu* or *vos*, underſtood, as *Agimus ii*, *ii poteramus*, *&c.* for *Nos ii agimus*,

whole clause going before; and sometime a member of a sentence may be the Nominative case to the Verb.

* Q. What mean you by a Casual word?

A. Such a word as may be declined with Cases.

Q. How can an Infinitive mood, or an whole sentence be the Nominat. case to the Verb? can any word be a Nominative case to the Verb, but onely a Noun Substantive?

A. Yes: a Noun Substantive, or whatsoever is put in the place of a Noun Substantive; as these are.

Q. How will you decline these, when they are put in place of a Noun Substantive?

A. Like Substantives of the Neuter Gender undeclined: as, *Hoc Nihil invariabile*: So, *Hoc diluculo surgere invariabile*.

Q. May not a Relative be the Nominative case to the Verb?

A. Yea: but that is onely by reason of the Substantive or Antecedent understood with it, or in whose place it is put.

* Q. And may not an Adjective also be the Nominative case to the Verb.

A. Yes: but then it is commonly an Adjective in the Neuter Gender, put alone without a Substantive, standing for a Substantive.

* Q. What number and person must the Verb be, when a whole sentence, or a piece of a sentence, is the Nominative case to the Verb?

A. If the Verb be referred, or have respect but to one thing, it shall be the singular num. and third Person, but if to more, it is usually the plural num. and third Person.

* Q. What if it be a noun. of a Multitude of the Singular number, I mean, a noun signifying more then one?

A. It may sometimes have a verb of the plural number.

Q. How many things then may be the Nominative case to the Verb?

A. Six: First, a Casual word, which is either a Substantive, or a Relative: or an Adject. standing for a Substantive. Secondly, a whole reason or sentence. Thirdly, a clause or piece of a sentence. Fourthly, an Infinitive mood.

Fifthly, an Adverb with a Genitive Case. Lastly, any one word or more put for themselves, or whatsoever is put in stead of the Nominative Case.

Q. What if your Verb be of the Infinitive Mood, must it have a Nominative Case before it?

A. No: It must have an Accusative Case before it, in stead of a Nominative.

The second Concord.

Q. WHat is your second Concord between?

A. Between the Substantive and the Adjective.

Q. When you have an Adjective, how will you find out his Substantive?

A. As I found out the Nominative case; that is, by putting the English *who* or *what* to the English of the Adject. and the word or words answering to the question, shall be the Substantive to it.

Q. In how many things doth the Adjective agree with his Substantive?

A. In three: in Case, Gender, and Number.

Q. Why doth your Book say, The Adjective whether it be a Noun, Pronoun or Participle?

A. Because all Pronouns are Adjectives by nature: except *Ego*, *Tu*, *Sui*, and so are all Participles: and therefore agree with Substantives as well as the Noun Adjectives do.

Q. Is your Adjective always the same Case, Gender, and Number that the Substantive is.

A. No, not always: for there are three such exceptions, as in the first Concord, though my book name but one.

Q. What is the first exception?

A. Many Substantives singular, having a Conjunction Copulative coming between them, will have an Adjective Plural; which Adjective shall agree with the Substantive of the most worthy Gender.

Q. Which is the Substant. of the most worthy Gender?

A. The

A. The Substantive of the Masculine Gender is more worthy then the Substant. of the Feminine: and the Substantive of the Feminine more worthy then the Neuter.

Q. Is this always true?

A. Yea: except in things without life, I mean, such as are not apt to have life, as we shall see hereafter.

Q. What Gender is more worthy in these?

A. The Neuter is usually so accounted, though we may take such Neuters to be put Substantively: as, *Arcus & calami sunt bona.*

* Q. Which is the second exception?

A. When an Adjective comes between two Substantives of divers Genders, it may* indifferently accord with either of them.

* *Nunquam æquè ac modo Paupertas mihi visum est onus, & miserum & grave. Ter-pauperias visum onus.*

* Q. Which is the third exception?

A. That the Substantive is not always a Casual word: but an whole sentence, a piece of a sentence, an Infinitive Mood, an Adverb with a Genit. case, or any word put for it self, may be the Substantive to the Adjective.

* Q. Why so?

A. Because all these things which may be the Nominative case to the Verb, may be likewise the Substantive to the Adjective, and the Antecedent to the Relative.

Q. What case, gender, and number, shall the Adjective be when any of these are his Substantives?

A. Such as that which standeth for his Substantive is accounted to be.

* Q. What if the Adjective have respect but to one thing alone (as to one sentence, or a piece of a sentence) what Gender and number must it be?

A. The neuter Gender and Singular number.

* Q. What if it have respect to more things then one?

A. It must be the neuter Gender, and plural number.

The third Concord.

Q. WHat is the third Concord between?

A. Between the Antecedent and the (*a*) Relative?

(*a*) By Relative in this place we usually mean *qui, quæ, quod,* with the cases and words coming of it.

Q. (b) When you have a Relative, what must we do to find out his Antecedent?

A. Put the question *who* or *what*, to the English of the Relative; and the word that answereth to the question is the Antecedent to it.

Q. What mean you by the Antecedent?

A. The Antecedent is commonly such a word as goeth in the sentence before the Relative, and is rehearsed again of the Relative.

Q. In how many things doth the Relative agree with his Antecedent?

A. In three: in Gender, Number, and Person.

Q. Is one Substantive or Casual word the Antecedent always to the Relative?

A. No: all the same things may be the (c) Antecedent to the Relative which may be the Nominative case to the Verb, or the Substantive to the Adjective.

Q. When any of these, except a Casual word, are the Antecedent, what Gender and number must the Relative be?

A. If the Relative be referred but to one thing of those, except the Casual word, it must be the Neuter Gender and Singular number: but if it be referred to two things, or more of them, it must be the Neuter Gender and Plural Number.

Q. When the English word *that*, may be turned into *which*, what part of speech is it?

A. A Relative.

Q. If it cannot be so turned, what part of speech is it then?

A. A Conjunction, which in Latine is called *quod*, or *ut* signifying *that*.

Q. Must it always needs be so made in Latine by *quod* or *ut*, signifying *that*?

(b) We may also note that these Relatives set down in the Pronoun. as, *Hic, ille, iste, is, idem, qui*, are called Relatives of Substance, because they have relation to a Substance. Others are called Relatives of accident, because they have relation to some accident; as to some quality or quantity: as, *Qualis, quantus, cujus*, and other Interrogatives.

(c) Observe that the proper Antecedent is not always expressed, for sometimes a Relative and sometimes a Noun Adj. have for their Antecedent or Substantive some Pronoun Primitive included in the Pronoun Possessive set down by that Rule in the *Syntax, Aliquando Relativum, &c.* as, *laudavit fortunas meas, qui filium haberem tali ingenio præditum.* Where *qui* hath for his Antecedent in the Primitive *Ego* included in *meas*, in which *mei* is understood. So the examples in the construction of the Pronoun in the Latine *syntax* viz. *Hæc Possessiva, meus, tuus, suus, &c.*

A. No we may oft times elegantly leave out both (1) *quòd*, and *ut*, by turning the Nominative case into the Accusative, and the Verb into the Infinitive Mood.

Q. If many Antecedents of the Singular Number come together with a Conjunction Copulative coming between them, what Number must the Relative be?

A. The Plural.

Q. But with which of the Antecedents must the Relative agree in Gender?

A. With the Antecedent of the most worthy Gender.

Q. Which call you the most worthy Gender in things not apt to have life?

A. The Neuter.

Q. But what if the Antecedent be of the Masculine or Feminine Gender, and none of them of the Neuter, may yet the Relative be the Neuter?

A. Yes: as, *Arcum & calami quæ fregisti, quæ* the Relative is the Neuter Gender, though *Arcus & calamus* the Antecedents be the Masculine.

(1) Note for difference between *Quòd* and *ut*, that for the most part *quòd* signifieth because, or that, noting the Efficient cause: as, *Quòd tu rediisti*, because you have returned, *ut* to the end that, noting the *Final*, or *effect*: as, *ut tu fabulam agas volo*. Or thus that *quòd* doth usually signifie simply a thing done, or to be done; *ut* the cause why it is done, or to be done.

The Case of the Relative.

Q. HOw many chief rules are there to know what Case the Relative must be of?

A. Two: when there cometh no Nominative case between the Relative and, &c. And when there cometh a Nominative case, &c.

Q. When in making or construing Latine, there cometh no Nominative case between the Relative and the Verb, what case must your Relative be?

A. The Nominative case to the Verb, as it were a Noun Substantive.

Q. When there comes a Nominative case between the Relative and the Verb, what case must the Relative be then?

A. Such case as the Verb will have after him; that is, such Case

Case as any noun Substantive should be, being governed of the same Verb.

Q. May not the Relative be the Substantive to the Adjective, as well as it may be the Nominative case to the Verb?

A. Yes.

Q. Are there no other words which have their cases, as the Relative hath?

(a) These are called Relatives of Accident, as was said before.

A. Yes: Nouns Interrogatives and indefinites, as (a) *Quis, uter, qualis, quantus, quotus, &c.*

Q. Do Relatives, Interrogatives, and Indefinites follow the words whereof they are Governed, like as Substantives and other parts of speech do?

A. No: these usually, all come before the Verb; that is, they are set before the Verb or other words, whereof they are governed.

* *Dispauterius* hath this rule worthy to be observed of Scholars, *Quando Relativo præcedens subdis, eodemponatur casu, quia verbo dantur eidem. Præcedens*, h. e. *Antecedens. Subdis*, i.e. *subjungis.*

* Q. Doth a Substantive never stand before the word whereof it is governed?

A. Yes: when a word is joyned with it which goeth before by nature: as a Relative, or an Interrogative, or Indefinite: As *Quem librum legis? Librum* goeth before *legis* whereof it is governed, like as *quem* doth.

Q. Why so?

A. Because of the Relative which goeth with it.

Q. Is the Relative always governed of the Verb which he cometh before?

A. It is governed of whatsoever a Noun Substantive may be governed of: as, sometimes of an Infinitive Mood coming after the Verb, sometimes of a Participle, sometimes of a Gerund: and so of other words according to my Book, and in all things like unto the Substantive.

* Q. How can you know of what word the Relative is governed?

A. By putting in stead of the Relative the same case of *Hic, hæc, hoc*, and so construing the sentence.

* Q. Why so?

A. Because then the word which is put for the Relative, will in construing follow the word which the Relative is governed of, as other parts of speech do.

* Q. Shew

Q. Shew how in this Sentence; *Qua nunc non eſt narrandi locus?*

A. Put *hoc* in ſtead of *qua*, and then it will follow thus in conſtruing: *Nunc non eſt locus narrandi hoc*: ſo *qua* is governed of *narrandi*.

Q. But if a Relative come between two Subſtantives of divers Gender, with which of them ſhall it agree?

A. With either of them indifferently, as we will; that is, either with the former or the later, as will beſt ſerve to expreſs the matter in hand; yea, though they be of divers Numbers alſo, by the rule *Relativum inter duo Antecedentia, &c.*

Conſtructions of Nouns Subſtantives.

Q. WE have done with Conſtruction in the agreement of words: now we are come to Conſtruction in governing of words. Where begin your Rules for governing words?

A. At, when two Subſtantives come together, &c.

Q. In what order do theſe Rules ſtand in your book?

A. In the order of the eight parts of ſpeech.

Q. Shew how.

A. Firſt, the Rules for Conſtruction of Nouns Subſtantives. Secondly, of Nouns Adjectives. Thirdly, of Pronouns. Fourthly, of Verbs Perſonals. Fifthly, of Gerunds. Sixthly, of Supines. Seventhly, of all ſuch words as ſignifie Time, Space between place, Names of places. Eighthly, of Verbs Impersonals. Ninthly, of Participles. Tenthly of Adverbs. The eleventh, of Conjunctions. The twelfth, Prepoſitions. The thirteenth, Interjections.

Q. In what order are the Rules placed for all theſe?

A. According to the order of the Caſes. 1. Rules for the Nominative caſe, if the word do govern a Nominative caſe. 2. For the Genitive. 3. For the Dative. 4. For the Accuſative. 5. For the Ablative.

* Q. Why do you not mention any Rules for the Vocat.

A. Becauſe the Vocative is governed of no other part of ſpeech, except an Interjection. And alſo it may eaſily be known, becauſe whenſoever we call or ſpeak to any perſon

Person or things, we do it in the Vocative case.

* Q. How will you finde out the rule for any word in a sentence, to know why it is put in a Genitive, Dative, or any other case?

A. First, I must construe the sentence.

* Q. What mean you by construe?

A. To construe, is to place every word in a sentence according to the natural order of speech: and to give every word his proper signification in English.

Q. Why must you construe thus first?

A. Because every case is commonly governed of the principal word which goeth next before it, in this right and natural order of construing.

Q. How will you seek out the rule of the case when you have construed?

A. First, I must consider what case my word is, and of what word it is governed. Secondly, what part of speech the word is whereof it is governed, and of what signification. Thirdly, I must turn to the rules for such a case, after such a part of speech.

Q. Shew me how for example, if it be a Genitive case after a Substantive how do you find it?

A. I must turn to the rules of the Gentive Case after the Substantive: and marking the signification of the word I shall finde the rule in one of those.

Q. Shew me this by an example in this little sentence, *Virtutis comes invidia.* What must you do first?

A. First, I construe it thus: *Invidia* envy, [*est* is] *comes* a companion, *virtutis* of vertue.

* Q. What case is *comes* here, and why?

A. Comes is the Nominative, governed of the Verb, *est*, going next before it in construing, by the first rule of the Nominative case after the Verb: that is, *Sum, forem, fio.*

For this rule see it more at large in the Grammar School.

Q. What case is *virtutis*, and why?

A. The Genitive case, governed of the Substantive *Comes*, going next before it in construing, by the first rule for the Genitive case after the Substantive; When two Substantives, &c.

* Q. Seeing you must construe right before you can tell

you

rule; what order must you observe in construing a sentence?

A. First, I must read distinctly to a full Point, marking all the Points and proper Names if there be any, with the meaning of the matter as much as I can.

* Q. How can you know which are proper Names?

A. They are all such words as are written with great letters; except the first word of every sentence, which is ever written with a great letter.

Q. What word then must you take first?

A. A Vocative case, if there be one, or whatsoever is in stead of it; and the words which hang on it to make it plain.

* Q. What next?

A. I must seek out the principal Verb, and his Nominative case; and take first the Nominative case or whatsoever is in stead of it, and that which hangeth on it, serving to make it plain.

Q. What next?

A. The principal Verb, and whatsoever words depend on it; serving to make it plain: as an Infinitive Mood, or an Adverb.

Q. What then?

A. Such Case as the Verb properly governs: which is commonly an Accusative case.

Q. What must you take next?

A. All the Cases in order; first, A Genitive; secondly, A Dative; Lastly, The Ablative.

Q. Give me the summ of this rule briefly?

A. First, I must read my sentence plainly to a full Point, marking all the Points and proper Names. Secondly, I must take first a Vocative case, if there be one, or whatsoever is in stead of it, and that which depends on it to make it plain. Thirdly, I must seek out the principal Verb, and his Nominative case, and take first the Nominative case, or whatsoever is in stead of it, and that which hangeth on it to make it plain. Then the Verb with the Infinitive Mood or Adverb. Next, the Accusative case, or such case as the Verb properly governs. Lastly, All the other cases in order: as, first, The Genitive; secondly, The Dative; after, the Ablative.

Every Scholar should be able to repeat this Rule.

* Q. What if there be not all these kinds of words in a sentence?

* A. Then I must take so many of them as are in the sentence and in this order.

Q. Is this order ever to be kept?

(b) More shortly: it is oft altered by Interrogatives, Relatives, Partitives, certain Adverbs and Conjunctions. See *Cognius* his Analysis, p. 9.

A. (b) It is often altered by words of exciting or stirring up: as, by Interjections, Adverbs of wishing, calling, shewing, denying, exhorting, &c. Secondly, By some Conjunctions. Thirdly, By Interrogatives, Indefinites, Partitives, Relatives: as, by *Quis* or *qui, uter, qualis, quantus, &c.* Lastly, By such words as have in them the force of relation or dependance.

Q. What words are those?

A. Such as have some other words depending upon them in the latter part of the sentence; or are referred to something going before. As, *Cum, inde, deinceps, quemadmodum, sic, sicut, sicuti, dum, donec, primum, quando, quia, quoniam, licet, postquam, quam, quamquam, etsi, quamvis,* and the like.

* Q. Why is the order changed by these?

A. Because these commonly go before in a sentence, beginning the sentence.

* Q. But are there not some special things to be observed in construing?

Special things to be observed in construing.

A. Yes, these: first, To mark well the principal Verb, because it pointeth out the right Nominative case, and usually directs all the sentence. Secondly, That commonly the Nominative case be set before the Verb, the Accusative after the Verb, the Infinitive Mood after another Mood, the Substantive and Adjective be construed together, except that one of them do govern some other word, or have some word joyned unto it, or depending on it, to which it passeth the signification in a special manner: that the Preposition be joyned with his case.

Q. WEll, to return again to the Rules in order: What cases do Substantives govern?

A. A Genitive commonly, some an Ablative.

Q. How

Q. How many rules are there of theſe?

A. Five.

Q. Name the beginning of each rule in order.

A. When two Subſtantives come together betokening, &c.

2. When the Engliſh of this word *Res* is put with an Adjective, &c.

3. An Adjective in the Neuter Gender.

4. Words of any quality or property to the praiſe, &c.

5. *Opus* and *uſus* when they be Latin for need.

Q. (a) When two Subſtantives come together betokening divers things, what caſe ſhall the latter be?

A. The Genitive.

Q. Give an Example.

A. *Facundia Ciceronis.*

Q. Which is your Genitive caſe, and why?

A. *Ciceronis* is my Genitive caſe governed of *facundia*; becauſe it is the latter of two Subſtantives.

Q. Is there no exception from this rule?

* A. Yes: if the Subſtantives belong both to one thing.

Q. What if they belong both to one thing?

A. Then they ſhall be put both in one caſe.

Q. When you have the Engliſh of the word *Res*, that is, *thing*, put with an Adjective, what may you do then?

A. Put away the word *Res*, and put the Adjective in the Neuter Gender like a Subſtantive,

Q. If any Adjective in the Neuter Gender be put alone without a Subſtantive, what doth it ſtand for?

A. For a Subſtantive, and ſo it is ſaid to be put Subſtantively, or for a Subſtantive.

Q. What caſe will it have when it is ſo put?

A. A Genitive caſe, as if it were a Subſtantive.

Q. What caſe muſt Nouns be put in, that ſignifie the praiſe or diſpraiſe of any thing, and come after a Noun Subſtantive, or a Verb Subſtantive: as, after *Sum*, *forem*, or *fio*? &c.

(a) Sometime this Genitive is turned into a Dative; as, for *Pater urbi*, we ſay, *Pater urbi*. Sometimes it is turned into an Adjective Poſſeſſive; as, for *Patris domus*, we ſay, *Paterna domus*. Sometimes alſo it ſeemeth turned into an Ablative with a Prepoſition: as, *Concrepuit à Glycerio oſtium à Glycerio* for *Glycerii*, unleſs we will ſay, *à Glycerio* for *poſt Glycerium*. Subſtantives compounded with *con* having a Dative caſe; as, *Contubernalis*, *commilito*, *conſervus*, &c. may ſeem to be referred moſt fitly to this Rule; *Eſt etiam*, &c. 1. * The firſt of the Subſtantives is oft underſtood by a figure called *Eclipſis*: as, *Non videmus manticæ quod in tergo eſt*: for *Id manticæ*, as in the Latin Rule.

A. (*a*) (*b*) In the Ablative or in the Genitive.

Q. *Opus* and *usus*, when they signifie need, what case must they have?

A. (*c*) An Ablative.

(*a*) These are commonly in the Genitive being the latter of two Substantives; the Ablative by some word understood. (*b*) Verbals in *io* were wont to have the same cases with the Verbs which they come of: as to say, *Nihil indare captio est*, for *nihil in ea receperis*. *Quid tibi nos tactio est*, for *quid nos tangis*: *Lamb.* on *Pl.* (*c*) *Puero opus est cibum.* Plau. *Lectionis opus est.* Fab.

Constructions of Adjectives.

The Genitive Cases after the Adjectives.

Q. How many general Rules are there belonging to that Chapter of the Genitive after the Adjective?

A. Five: Adjectives that signifie desire, Nouns Partitives, *&c.*

Q. What case will Adjectives have which signifie desire, knowledg, remembrance, ignorance or forgetting, and the like?

A. (*a*) A Genitive.

Q. Nouns Partitives, or taken partitively, with Interrogatives, and certain Nouns of Number, as those set down in the book, and the like: what case do they require?

A. (*b*) (*c*) A Genitive.

(*a*) So Adjectives of care, dignity, and others like: as, *Pavidus offensionum.* * *Securitatis anxius. Securus amorum, Secors rerum cæterarum. Certus condemnationis.* So Verbals in *ax*, as, *Audax ingenii.* (*b*) This Genitive is a Genitive Plural, or equal thereto, whereof the Nouns Partitives have their Gender expressly, or included; as, *Quorum, Alter. Quisquam hominum. Aliquis familiæ.* These Nouns may govern other cases being used in other senses and meanings: as, *Primus ab Hercule. Nulli secundus.* And in the same sense have in stead of the Genitive an Ablative with a * Preposition: as, for *Alter vestrum, alter è vobis:* To the end that we may see the plain construction of these and the Substantive to the Adjective, he may commonly resolve them thus: repeating again the Substantive or Substantives in the same case that the Adjective is, or some other word understood in the Substantive, if it be a Noun collective: as, *Quisquis Deus de rum. Degeneres canes canum. Aliquis vir familiæ.* (*c*) The Comparative is commonly referred to two things alone, which are compared together: as, *Manuum fortior*, though sometimes to more: as, *Apum adolescentiores.* The Superlative to more, or to some Noun collective, including more, as, *Justissimus plebis.* * *Quem omninm elegantius explicavit à Cicerne*, for *Cicerone*, or *quàm Cicero.*

Q. When

Q. When you have a queſtion asked, as by any of theſe Interrogatives, in what caſe muſt you anſwer?

A. In the ſame caſe wherein the queſtion is asked.

Q. And in what Tenſe of a Verb muſt you anſwer?

A. In the ſame Tenſe.

Q. How many exceptions have you from this Rule?

A. Three: firſt, If a queſtion be asked by *Cujus, cuja, cujum.* Secondly, If it be asked by ſuch a word as may govern divers caſes. Thirdly, If I muſt anſwer by one of theſe Pronoun Poſſeſſives: *Meus, tuus, ſuus, noſter veſter.*

Q. Nouns of the Comparative and Superlative degree, being put as Nouns Partitives (that is, having after them the Engliſh *of* or *among*) what caſe do they require?

A. A Genitive.

Q. Nouns of the Comparative degree, with this ſign *than* or *by* after them, what caſe will they have?

A. * An Ablative.

The Dative Caſe after the Adjective.

Q. WHat Adjectives govern a Dative caſe?

A. * Adjectives that betoken profit or diſprofit, (*b*) (*c*) likeneſs, unlikeneſs, pleaſure, ſubmitting, or belonging to any thing.

Q. What other Adjectives?

A. Of the Paſſive ſignification in *bilis*, and Nouns Participles in *dus*.

(*a*) So *obvius, fidus amicus, jocundus: idem omnibus*, or *erga omnes: opportunus, inſitatus.* (*b*) Some Adjectives ſignifying likeneſs, *&c.* have a Genitive: as, *Par hujus*: ſo *affinis, ſimilis, conſcius.* (*c*) *Communis, alienus, immunis*, may ſerve to divers caſes. So *Natus, commodus, incommodus, utilis, inutilis, vehemens, aptus*, have uſually a Dative, and ſometimes an Accuſative with a Prepoſition: as, *Natus gloriæ*, or *ad gloriam.*

The Accuſative after the Adjective.

Q. WHat Adjectives govern an Accuſative caſe?

A. Such as betoken the length, breadth or thickneſs

neſs of any thing, will have an Accuſative caſe of ſuch Nouns as ſignifie the meaſure of the length, breadth or thickneſs.

(b) *Longus ſepzempedes, longus ſeſquipede, longus pedum quinquagenum.*

Q. Do they ever govern an Accuſative caſe?

A. (b) No: ſometimes an Ablative; and ſometimes a Genitive.

The Ablative caſe after the Adjective.

Q. WHat Adjectives govern an Ablative caſe?

A. * Adjectives ſignifying fulneſs, emptineſs.

* *Inops ab amicis & exiſtimatione, Macte q. magis auctæ virtute, (eſto) Antiptoſis Hiſpania in omni frugum genere fœcunda,* Juſt. *Fœcundum in fraudes hominum genus.* Sil.

Q. Do theſe alwaies govern an Ablative?

A. (a) No: ſometimes a Genitive, ſometime an Accuſative or Ablative with a Prepoſition.

Q. What other Adjectives govern an Ablative caſe?

A. (b) *Dignus, indignus, præditus, captus, contentus,* and ſuch like.

(b) *Quod dignus ſiem.* Plaut.

Q. (c) What may the Adjectives, (d) *dignus, indignus,* and *contentus,* have inſtead of their Ablative caſe?

A. An Infinitive Mood.

(c) Adjectives of diverſity: as, *Alter, alius, diverſus,* have an Ablative caſe with a Prepoſition, and ſometimes a Dative. (d) The Subſtantive, ſignifying the cauſe why any thing is done, or the form and manner of a thing after Adjectives or Subſtantives are put in the Ablative caſe: as, *Incurvus ſenectute. Præceptor conſiliis. Parens natura, Titulo Doctor. Dei gratia rex.*

Conſtructions of Pronouns.

Q. WHat Caſes do Pronouns govern?

A. (c) None at all properly.

(c) The Poſſeſſives, *meus, tuus, ſuus, noſter* and *veſter,* do ſeem to receive after them certain Genitive caſes of Adjectives referred for their Subſtantives, to the Genitive caſes of the Primitives included in thoſe Poſſeſſives: as, *Ipſius, ſolius,* &c. *Ex tuo ipſius animo,* &c. *Ipſius* is referred for his Subſtantive, to *tui,* the Genitive caſe of *tu* included, or underſtood in *tuo*: which *tui* is governed of *animo.* See the Latine rule *Hæc Poſſeſſiva,* and the reſt of the examples there.

Q. What then doth that rule of the Pronouns (Theſe Genitive caſes of the Primitives) teach?

A. It teacheth when to uſe *Mei, tui, ſui, noſtri,* and *veſtri,* the Genitive caſes of the Pronoun Primitives, ſignifying

of

of me, of thee, *&c.* and when to use *Meus*, *tuus*, *suus*, *noster* and *vester*, the Pronoun Possessive, signifying mine, thine, *&c.*

Q. When must *Mei*, *tui*, (*d*) *sui*, the Genitive cases of the Primitives be used?

A. When suffering or the Passion is signified.

Q. When is that?

A. When a Person is meant to suffer something, or to have something done unto it, but not to do any thing: as, *Amor* the love *mei* of me; not meaning the love which I have, but the love wherewith others love me, or which others have of me.

Q. When must *meus*, *tuus*, *suus*, be used?

A. When doing or * possession is signified.

Q. When is that?

A. When a Person is meant to do or possess something: as, *Ars tua*, Thy Art or skill; that is, that Art which thou hast.

Q. Where are *Nostrum* and *Vestrum* used?

A. After Distributives, Partitives, Comparatives and Superlatives.

Q. How are the Demonstratives, *Hic*, *ille*, *iste*, distinguished?

A. Thus usually; that *Hic* sheweth him who is next unto me, *Ille*, him who is next to you, *Iste*, signifieth one remote from both. So we use *Ille*, when we would set out a thing by the excellency of it: as, *Alexander Ille magnus*, that famous *Alexander*: But *Iste* is used when we speak of a thing with contempt: as, *Istum æmulum*, this emulating companion.

Q. What are we to observe further concerning the use of *Hic* and *Ille*, or *is*?

A. That when they are referred to two Antecedents before, *Hic* is commonly referred to the latter and nearer of them; *Viz.* That which was last spoken of. *Ille* to the further off, or that which was first spoken of, though sometimes it be otherwise. See the Latin Rule, *Hic & Ille cum ad duo antepositа, &c.*

(*d*) *Sui* and *suus* are *reciprocate*; that is, they have relation or respect to that which went first before in the same sentence: as, *Petrus nimium admiratur se.* *Se* is referred to *Petrus*, we may commonly thus distinguish them from *is*, or *eum*, and *ejus*, *&c.* because *sui* signifieth of himself, *suum* his own; whereas *eum* signifieth him, *ejus* of him, meaning not of himself, but of some other person or thing.

* *Quisnam à me pepulit tam graviter fores? à me, pro meas.*

Con-

Conſtruction of the Verb; and firſt with the Nominative Caſe.

Q. WHat Verbs have a Nominative Caſe after them?

A. (a) *Sum, forem, fio, exiſto*, and certain Verbs Paſſives of calling; as, *Dicor, vocor, ſalutor, appellor, habeor, exiſtimor, videor*, and ſuch like.

Q. Will theſe ever have a Nominative caſe after them?

A. No: but when they have a Nominative caſe before them.

Q. Why ſo?

A. Becauſe they have ſuch caſe after them, as they have before them.

Q. What if they have an Accuſative caſe before them, as Infinitive Moods have commonly?

A. Then they muſt have an Accuſative caſe after them; * and ſo having a Dative before them, they have a Dative after them.

Q. What other Verbs beſides *Sum, forem*, have ſuch caſes after them as they have before them?

A. Verbs of Geſture.

Q. Which call you Verbs of (b) Geſture?

A. Verbs of bodily moving, going, reſting or doing.

Q. What is your general Rule, when the word going before the Verb, and the word coming after the Verb, belong both to one thing?

A. That they be put both in one Caſe; by this Rule: And generally, when the word that goeth, &c. So likewiſe Participles coming of Verbs Subſtantives, and of the reſt before: as, *Factus, habitus*: as, *Lectule deliciis facte beate meis.* Propertius.

(a) Theſe Verbs are called Subſtantives, either becauſe they ſignifie a ſubſiſtence of being, or the manner of ſubſiſtence. Or for that they ſubſiſt, or ſerve to other Verbs in conjugating or reſolving them, as in every Preterperfect and Preterpluperfect Tenſe of Verbs in *or*, ſo in the Infinitive Moods both Active and Paſſive. Or finally, becauſe all other Verbs are reſolved by them: as, 2. *Ego ſum legens.* All other Verbs are called Adjectives.

* *Quid ſi civi Romano licet eſſe Gaditanum, i. e. civem eſſe Gaditanum*: or *Gaditanum* for *Gaditano*, by *Antiptoſis*, ſo in many others. (b) They are called Verbs of Geſture, becauſe they ſignifie ſome ſpecial geſture of the body: as, *Eo*, I go, *curro*, I run, &c.

The

The Genitive Caſe after the Verb.

Q. WHat Verbs require a Genitive caſe after them?

A. The Verb (*a*) *Sum* when it betokeneth poſſeſſion, owing, or otherwiſe appertaining to a thing as a token, property, duty or guiſe. (*b*) (*c*)

Q. Is there no exception?

A. Yes: *Meus, tuus, ſuus, noſter, veſter*, muſt be the Nominative caſe, agreeing with the Subſtantive going before, expreſſed or underſtood, becauſe they be Pronoun Adjectives.

Q. What other Verbs require a Genitive caſe?

A. Verbs that betoken (*d*) to eſteem, or regard.

Q. What Genitive caſe?

A. A Genitive caſe ſignifying the value.

Q. What other Verbs beſides require a Genitive caſe?

A. Verbs of accuſing, condemning, warning, purging, quitting or aſſoiling.

Q. What Genitive caſe will they have?

A. A Genitive of the Crime, of the Cauſe, or of the thing that one is accuſed, condemned, or warned of.

Q. May they have no caſe elſe of the Crime or Cauſe?

A. Yes: an Ablative, and that moſt commonly without a Prepoſition.

*Q. (*g*) If *Uterque, nullus, alter, neuter, alius, ambo*, or a Superlative degree, ſignifying the Crime or Cauſe, be governed of any of theſe Verbs, what caſe muſt they be put in?

A. In the Ablative only: as, *Accuſas furti, an ſtupri, an utroque, ſive de utroque?*

(*a*) This Genitive caſe after *Sum*, ſeems rather to be governed of ſome Subſtantive, either ſet down, though to be repeated again: as, *Hæc veſtis eſt (veſtis) patris: Pecus eſt (pecus) Melibœi.* Or altogether underſtood; as, *Officium, munus*, or the like: as, *Adoleſcentis eſt (viz. officium)*

(*b*) (*c*) In *meum, tuum, ſuum, noſtrum, veſtrum, humanum, belluinum, &c.* as, *meum eſt*, the Subſtantive *officium* ſeems alſo to be underſtood; or other like words, or elſe they are put Subſtantively.

(*d*) Verbs of eſteeming are theſe, and the like: *Æſtimo, pendo, facio, curo, reſpicio, conſulo, &c.* (*e*) *Æſtimo* may alſo have an Ablative caſe: as, *Æſtimo magno* (viz. *pretio*, or the like.) *Æqui boni conſulo* (h. e. *æqui & boni valoris*, or *pretii.*) So *æqui boni facio* are peculiar phraſes. (*f*) So all the Verbs taken in the ſame ſignification, or accuſing, or condemning, *&c.* as, *Perdo, appello, poſtulo, arceſſo, inſimulo, defero, argue, incuſo, caſtigo, increpo, urgeo, plecto, alligo, obligo, aſtringo, teneor, cito, judico, convinco, redarguo, noto, infamo, prehendo, deprehendo, purgo, commonefacio, interrogo, contemno, inquiro, doceo, commendo, miror, vitupero*: as, *commendo te pietatis, miror juſtitiæ, vitupero negligentiæ.* (*g*) Though in theſe (*cauſa*) or the like Noun, may ſeem to be underſtood. So *decet de injuriis.*

Q. May not these Verbs have also an Accusative case?

A. Yes: of the person which is accused, condemned or warned, &c. or else such case as the Verb properly governeth, as, *Condemnare generum sceleris, Admonere alterum fortuna.*

Q. What other Verbs yet require a Genitive Case?

A. (b) *Satago*, *misereor*, (i) *miseresco*.

Q. What case do *Reminiscor*, *obliviscor*, *recordor*, and *memini* require?

A. A Genitive, and sometime an Accusative. Also *Memini*, signifying, I make mention, may have an Ablative case with a Preposition: as, *Memini de te.*

(b) *Satago de vi*, i. e. *anxius sum de vi*, Aul. Gel.

(i) *Misereor, eris*, signifieth actively and hath an Accusative case. *Misereor* & *Miseresco* may have a Dative case, but more seldom.

The Dative after the Verbs.

Q. WHat Verbs require a Dative case?

A. All sorts of Verbs which are put Accusatively.

Q. What is it to be put (a) Accusatively?

A. To be put after the manner of getting something to them.

Q. What tokens have such Verbs after them?

A. These tokens, *to* or *for*.

Q. What Verbs do especially belong to this rule, which have thus a Dative case?

A. (b) * Verbs which betoken; first, To profit or disprofit. Secondly, To compare. Thirdly, To give or restore. Fourthly, To promise or to pay. Fifthly, To command or shew. Sixthly, To trust. Seventhly to obey or to be against. Eighthly, To threaten or to be angry with. Ninthly, *Sum* with his Compounds, except *possum*, when they have *to* or *for* after them. Ten Verbs compounded with *satis*, *bene* and *male*. Eleven Verbs compounded with these Prepositions, *Præ*, *ad*, *con*, *sub*, *ante*, *post*, *ob*, *in* and *inter*; except *Præeo*, *prævinco*, *præcedo*, *præcurro*, *prævertor*, which will have an Accusative case.

(a) *Subsidio diligentiam comparare*, h. e. *ad subsidium*: so *habeo te ludibrio*, *istud cura*, *quæsivi prædæ*, *voluptati*. Hitherto belongs that which is called of some the eighth case: as, *It clamor cœlo*, h. e. *in Cœlum*.

(b) Sundry of these Verbs have sometimes either cases: which is usually by reason of the change of their signification: as, *Consulere alicui*, to give counsel to any one, and *Consulere aliquem*, to ask counsel of any one. Thus commonly the construction followeth the signification. So *Nuncio tibi*, and sometimes *Nuncio ad te*, Plaut. *Credere duarum rerum*, and *Omnium rerum credere*. Plaut. *Ignosco*, *condono te*. *Gratulor tibi hanc rem*, *hâc re*, or *hâc de re*. *Dominari alteri*, *dominari in suos*, and *dominari in omnes*. For *tempero*, *moderor*, *refero*, *mitto*, *do*: as *Do tibi literas*, and *do ad te literas*. See the Latin Rule, *Dicimus Tempero*, *moderor*.

Q. What

Q. What case will (c) *Sum* have when it is put for *habeo* to have.

A. A Dative.

Q. When *Sum* hath after him a Nominative case and a Dative; what case may the Nominative be turned into?

A. Into the Dative: so that *Sum* may (in such manner of speaking) have a double Dative case.

Q. Can only *Sum* have a double Dative case?

A. Not only *Sum*, but also many other Verbs may have a double Dative case, in such manner of speaking.

Q. Whereof?

A. One Dative case of the person, another of the thing.

Q. How may the Dative case, of the thing, be resolved?

A. Either by the Nominative case whereof it is usually made; as, *Sum tibi præsidio, h. e. præsidium*, or an Accusative with a Preposition: as, *Hoc tu tibi laudi ducis, h. e. ad laudem.*

(c) *Suppeto* to abound, or be sufficient, may have a Dative case; as, *Est* for *habeo.*

The Accusative Case after the Verb.

Q. WHat Verbs require an Accusative case?

A. Verbs Transitives.

Q. What Verbs are those?

A. All Actives, Communes and Deponents, whose action or doing passeth into some other thing to express it by, and have no perfect sense in themselves.

Transitiva, quorum actio transit in rem aliam.

Q. Whereof may they have an Accusative case?

A. Of the doer or sufferer.

Q. May not (a) Verbs Neuter have an Accusative case?

A. Yes: of their own signification.

Q. Are there not some Verbs which will have two Accusative cases?

A. Yes: Verbs of (b) asking, teaching and arraying.

Q. Whereof?

A. (c) One Accus. case of the sufferer, another of the thing.

(a) Verbs Neuter may also have an Accusative case figuratively, that is, by some Trope or figure; as, *Metaphora, Metonymia, Synecdoche, &c.* Yet like as the Verbs Transitives in whose place they are put; as, *Ardebat Alexia*, for *vehementer amabat*; or else by *Enallage*, or *Ellipsis*. See the rule, *Sunt quæ figurate.* (b) *Interrogo, posco, postulo; flagitto, exigo.* Also *Celo.* (c) One of the Accusative cases may be turned into the Ablative with a Preposition, or without, as in the Latine rule.

The Ablative Case after the Verb.

Q. WHat Verbs will have an Ablative case?

A. All Verbs require an Ablative case of the instrument, put with this sign *with* before it; or of the *(b)* cause, or of the manner of doing.

Q. What mean you by that?

A. All Verbs will have an Ablative case of the word that signifieth the instrument wherewith any thing is done, having this sign *with* put before it, or of the word which signifieth the cause why any thing is done; or of the manner of doing it.

Q. What case must the word that signifieth the price that any thing cost be put into after Verbs?

A. Into the (*c*) Ablative.

Q. Must it always be in the Ablative?

A. Yes: (*d*) except in these Genitives, when they are put alone without Substantives: as, *Tanti, quanti, pluris, minoris, tantivis, tantidem, quantivis, quantilibet, quanticunque.*

Q. If these words be put with Substantives, what cases must they be then?

A. The Ablative according to the Rule.

Q. What other words are used after Verbs of price instead of their casual words?

A. These Adverbs, *carius* more dear, *vilius* more cheap, *melius* better, *pejus* worse.

Q. What other Verbs require an Ablative case properly?

A. Verbs of *(e) (f)* plenty, scarceness, filling, emptying, loading or unloading.

(a) This Ablative case may usually be expreſt by one of these Prepositions, *per, præ, propter, ob,* or *cum*: as *Taceo metu*, h. e. *præ metu*: they may also be known by Particles of asking: as, *Cur, quare, quomodo*; as, *Cur oderunt boni peccare? virtutis amore.*

(b) The Ablative cases of the cause, or manner of doing, have sometimes Prepositions joyned unto them.

(c) Vili, paulo, &c. are oft put without substantives, and the Substantive *pretio*, or the like understood: so *multo, paulo, caro, immenso.* Some Substantives of price, are also put in the Genitive case, governed of the word *pretio* understood, or the like word: as, *centussis, decussis,* and *valeo* may sometimes have an Accusative case: as, *valere denos æris.*

(e) So *Scateo, deficio, nitor, fraudo, addico, as, cumulo, orbo, viduo, augeo, fastidio, dono, interdico, as, opulento, as.* *(f)* Sundry Verbs of plenty, *&c.* may have a Genive: as, *Abundo, augeo, impleo, saturo, carco, participo.* Some an Ablative with a Prepoſition, and sometimes an Accusative.

Q. What

Q. What other?

A. *Utor*, (g) *fungor*, *fruor*, *potior*, *lætor*, *gnadeo*, *dignor*, *munero*, *muncro*, *communico*, *officio*, *prosequor*, *impertio*, *impertior*: (h) *mereor*, *nitor*, *vescor*, *epulor*, *vivo*, *glorior*, *superfedeo*.

Q. What case will Verbs have which signifie receiving, distance, or taking away?

A. An Ablative case with one of these Prepositions: *a*, *ab*, *e*, *ex*, or *de*.

Q. But may not this Ablative be turned into a Dative?

A. Yes: after Verbs of taking away, or distance.

Q. What case will Verbs of comparing or exceeding have?

A. An Ablative case.

Q. What Ablative case?

A. Of the word that signifieth the measure of exceeding.

Q. If a Noun, or Pronoun Substantive be joyned with a Participle, either expressed or understood, and have no other word whereof it may be governed: what case shall it be put into?

A. The Ablative case absolute.

Q. What mean you by absolute?

A. Without other government.

Q. By what words may this Ablative case be resolved?

A. By any of these words, *Dum*, *cum*, *quando*, *si*, *nunquam*, *postquam*.

Q. May not the same Verb govern divers cases?

A. Yes: in a divers respect; as, *Dedit mihi vestem pignori, te præsente, propria manu.*

(g) *Fungor*, *fruor*, *potior*, &c. have sometimes other cases; some an Accusative, some Genitive.

(h) *Mereor*, joyned with these Adverbs, *Bene*, *male*, *melius*, *pejus*, *optimè*, *pessimè*, may have an Ablative case with a Preposition.

(i) So *disco*, *demitto*, *amitto*, *submoveo*, *abigo*, *amoveo*, *redimo*, *religo*, *prohibeo*, *propedendo*, *vindico*, *depello*, *refræno*, *retrabo*, *reprimo*, *arceo*, *revoco*, *declino*, *abstineo*, *nascor*.

(k) For the Ablative, Accusative, or Genitive, after Verbs by the figure *Synecdoche*: See the Latine rules, *Verbis quibusdam additur*, &c. *Quædam tamen efferuntur*: and the rule in *Synecdoche*, *Per Synecdochen*.

Constructions of Verbs Passives.

Q. WHat case will a Verb Passive have after him?

A. An Ablative case of the doer with a Preposition, and sometimes a Dative.

Regul. Verbs Neuter-Passives signifying passively have the same construction of Verbs Passives: as, *vapulo*, *vaneo*, *liceo*, *exulo*, &c.

Q. What

Q. What mean you by those words of the doer?

A. Of the person which is meant to do any thing.

Q. What other cases may Verbs Passives have besides the Ablative or Dative of the Doer?

A. The same cases that their Actives have: as, *Accusaris a me furti, &c.* Participles of Verbs Passives, as of the Preter-tense and Future in *dus*, have usually a Dative case.

Q. What if the sentence be made by the Verb Active, in stead of the Passive?

A. Then the Dative or Ablative must be turned into the Nominative before the Verb.

Infinitive Moods are sometimes put by *Enallage*, for the Preterimperfect Tense: sometimes they are put alone, having the former Verb or Adjective understood by *Ellipsis*.

Q. What are Infinitive Moods usually governed of?

A. Of certain Verbs and Adjectives.

Gerunds.

The Infinitive Mood may be sometimes in stead of a Gerund.

Q. WHat case will Gerunds and Supines have?

A. The same case as the Verbs with which they come of.

The Gerund in Di.

Gerunds in *di* may sometimes have a Genitive case Plural, in stead of the case which the Verb governs.

Q. WHen the English of the Infinitive Mood Active, or of the Participle of the Present Tense, cometh after any of these Noun Substantives, *Studium, causa, &c.* What may it fitly be made by?

A. By the Gerund in *di*.

Q. What may the same Gerund in *di* be used after also?

A. After certain Adjectives.

The Gerund in Do.

So with any of these signs *in, with, through, for, from* or *by*.

Q. WHen you have the English of the Participle of the Present Tense, with this sign *of*, or *with*, coming after a Noun Adjective, what must it be made by?

A. The Gerund in *do*.

Q. What

Q. What elſe muſt be made by the Gerund in *do*?

A. The Engliſh of the Participle of the Preſent Tenſe coming after a Subſtantive, with this ſign *in* or *by* before him.

Q. How is the Gerund in *do* uſed?

A. Either without a Preposition, or with one of theſe Prepoſitions, *a, ab, e, de, ex, cum, in.*

The Gerund in dum.

Q. IF you have an Engliſh of the Infinitive Mood coming after a reaſon, and ſhewing a cauſe of that reaſon: what muſt it be put in?

A. It muſt be put in the Gerund in *dum.*

Q. What is the Gerund in *dum* uſed after?

A. After one of theſe Prepoſitions; *ad, ob, propter, inter, ante.*

Q. If you have this Engliſh, *muſt* or *ought* in a ſentence, where it ſeemeth that the Latin ſhould be made by the Verb *Oportet*, ſignifying, *it muſt*, or *it behoveth*: what may it be fitly put into?

A. The Gerund in *dum*, with this Verb *eſt*, being ſet impersonally, joyned unto it?

Q. What caſe than muſt that word be, which ſeemeth in the Engliſh to be the Nominative caſe?

A. The Dative.

Gerunds may be turned into Adjectives Gerundive. The Gerund in *di* into the Genitive caſe. The Gerund in *do* into the Ablative. The Gerund in *dum* into the Accuſative.

Supines.

Q. WHat ſignification hath the firſt Supine?

* *A.* The Active, ſignifying to do.

Q. What is it put after?

A. Verbs & Participles, which betoken moving to a place.

Q. What ſignification hath the latter Supine?

* The Supines *venum* and *nuptum*, ſignifie Paſſively; as, *Do venum, do filiam nuptum*, I give my daughter to be married. So in all Neuter Paſſives, and with the Infinitive Mood *iri*. Note that the Poets do uſe to put the Infinitive Mood for the firſt Supine: *Actum eſt, itum eſt, ceſſatum eſt*, ſeem rather to be Impersonals of the Preterperfect Tenſe, than Supines: like as in *ſurgit cubitu, redit venatu cubitu* and *venatu* are rather to be taken for Nouns than Supines.

A. The

A. The ſignification of a Verb Paſſive.

Q. What doth it follow?

A. Nouns Adjectives.

Q. What may this Supine be turned into?

A. Into the Infinitive Mood Paſſive: that we may ſay indifferently, *Facile factu*, or *facile fieri*, eaſie to be done.

The time.

Q. WHat caſe muſt Nouns be, which betoken part of time?

A. * Moſt commonly the Ablat. ſometimes the Accuſat.

Q. How can you know this?

A. By asking the queſtion *whom*.

Q. What caſe muſt Nouns be which betoken continual term of time, without any ceaſing or intermiſſion?

A. Commonly the Accuſative, ſometime the Ablative.

Q. How can you know when Nouns ſignifie continual term of time?

A. By asking this queſtion, *How long?*

See peculiar kinds of ſpeech concerning Time, in the Latin rule, *Dicimus etiam in pauck diebus.*

* *Tertio vel ad tertium (diem) calendas, h. e. ante calendas.*

So, *In ante diem & ex ante diem Nonarum, Januarii*, for *ex die ante*, &c.

* *Ab eſt biduj, h. e. ſpacium vel ſpacio biduj.*

Space of Place.

Q. WHat Caſes are Nouns put in, which ſignifie ſpace between place and place?

A. Commonly in the Accuſat. ſometime in the Ablative.

A Place.

Q. NOuns Appellatives; or names of great Places (that is, names of Countreys) if they follow a Verb, ſignifying motion or action, in a place, to a place, from a place, or by a place; whether muſt they be put with a Preposition, or without?

A. With a Prepoſition moſt commonly, though ſometimes without.

Q. In a place, or at a place, if the place be a proper name of

of a less place: or as of a City or Town, of the first, or second Declension, and singular Number; what case must it be put in?

A. In the Genitive.

Q. What common Nouns, or names, places, signifying, in, or at a place, are in the same manner put in the Gen. case?

A. These four: (*a*) *Humi, Domi, Militiæ, Belli:*

Q. (*b*) What Adjectives may be adjoyned with these genitives *Humi, Domi, &c.*

A. Onely *meæ, tuæ, suæ, nostræ, vestræ, aliena.*

Q. If any other Adjectives be joyned unto them, what case must they be put in?

A. In the Ablative.

Q. But if the place, in or at which any thing is done, be a proper name of third Declension, or Plural Number; in what case must it be put?

A. In the Dative, or Ablative case.

Q. Is there no common Noun so put?

A. Yes: *Rus*, as we say, *ruri*, or *rure*, at or in the Countrey.

Q. If your word be a proper name of some less place: as of a City, or Town, and signifie to a place; in what case must it be put?

A. In the Accusative case without a Prepositon usually.

Q. What other Nouns are so put?

A. Domus and *Rus.*

Q. From a place, or by a place, in lesser places; in what case must it be?

A. In the Ablative case without a Prepositon.

Q. Are no other common Nouns so put?

A. Yes: onely *Domus* and *Rus*, all other Nouns may have Prepositions.

(*a*) *Terræ* and *Togæ*, are sometimes like *Humi, Domi.*

(*b*) *Tully* hath *Hujus domi est mortuus*, and *Domi ejus erat educatus.*

Impersonals.

Q. WHether have Verbs Impersonals any Nominative before them, as Personals have?

A. No.

Q. What is their sign to know them by?

A. It or *there* commonly.

Q. But what if they have neither of these signs before them?

A. Then the word that seemeth in the English to be the Nominative case, shall be such case as the Verb Impersonal will have after him.

Q. What cases will Verbs Impersonals have after them?

A. Some a Genitive, some a Dative, some an Accusative: some both an Accusative and a Genitive.

Q. How many Impersonals require a Genitive case?

A. * *Interest*, *refert* and *est* being put for *interest*.

Q. Will these have a Genitive case of all words?

A. Yea: Except *mea*, *tua*, *sua*, *nostra*, *vestra*, and *cuja*, the Ablative case of the Pronouns possessives: for these must be put in the Ablative case after *Interest* and *refert*.

Q. What Impersonals require a Dative case?

A. (b) *Libet*, *licet*, *patet*, *liquet*, *constat*, *placet*, *expedit*, *prodest*, *sufficit*, *vacat*, *accidit*, *convenit*, *contingit*, with other like, set down in the Latin *Syntax*.

Q. How many will have an Accusative Case onely?

A. Four: *Delectat*, (c) *decet*, *juvat*, *oportet*, and these three, *Attinet*, *pertinet*, *spectat*, have an Accusative with a prepositon.

Q. How many will have an Accusative case with a Genitive?

A. Six: *Pœnitet*, *tædet*, *miseret*, *miseresci*t, *piget*, and *pudet*.

Q. Verbs Impersonals of the Passive voice, (d) if they be formed of Verbs Neuters, what case do they govern?

A. Such cases as the Verbs Neuters whereof they come.

Q. What cases of the person have all Verbs Impersonals of the Passive voice properly?

A. The same case as other verbs passives have; that is an ablative with a Prepositon, or sometimes a Dative of the Doer.

Q. Is this case always set down with it?

A. No: many times it is understood.

Q. When a deed is signified to be done of many, the Verb being a Verb Neuter: what may be done elegantly?

A. The Verb Neuter may be fitly changed into the Impersonal in *tur*.

* *Interest* and *refert* may be put with other cases sometimes: as *Interest ad laudem meam. Parvo discrimine refert, juvat q. interest, in re est. Refert q. refert. Hoc dominus ac pater Interest*: *Interest* is here a Personal signifying, as if *Dominus interest hoc ac pater interest hoc* by Zeugma.

(b) So *certum est*, *consert*, *competit*, *conducit*, *displicet*, *dolet*, *evenit*, *obest*, *præstat*, *restat*, *benefit*, *malefit*, *satisfit*, *superest*. *Decet*, *vobis* is a Grecism, because we say πρέπει ὑμῖν.

* *Latet*, *fallit*, *fugit*, may thus have an Accusative case: as *me latet*, *Menedemi vicem me miseret*, *Ter.*

(d) This is besides the case of the Doer. So all Verbs Passives have the same case of the thing with the Actives.

Q. May not Impersonals be changed into Personals?

A. Yes: sundry of them may sometimes: as, *Uterum dolet, arbusta juvant.*

Construction of Participles.

Q. WHat cases do Participles govern?

A. (a) Such Cases as the Verbs that they come of.

Q. What may Participles be changed into?

A. Into Nouns.

Q. How many ways?

A. Four.

Q. What is the first?

A. When the voice of a Participle is construed with another case, than the Verb that it cometh of.

A. What is the second way?

A. When the Participle is compounded with a prepositi-on, with which the Verb that it cometh of cannot be compounded.

Q. Which is the third?

A. When it formeth all the degrees of comparison.

Q. Which is the fourth?

A. When it hath no respect, or express difference of time.

Q. When Participles are changed into Nouns what are they called?

A. Nouns Participles.

Q. What cases do Participles govern, when they are changed into Nouns?

A. A Genitive.

Q. Do all Nouns Participials require a Genitive case?

A. Exosus, pertæsus, perosus, are excepted, and especially to be marked.

Q. Why?

A. Because though they seem to be Participles of the Passive voice, yet they commonly have the Active signification, and do govern an Accusative.

(a) Yet Participles of Verbs Substantives, and of Verbs of calling, and the like, have commonly a Nominat. case after them, though they had a Vocat. before them: as, *Salve primus omnium parens patria appellate, O puer futuræ hominis & doctus,* though we may make it by *Antiptosis.*

(*) These Participles, *Natus, prognatus, ſatus, cretus, creatus, ortus, editus,* have properly an Ablative caſe.

* Q. Have they not always ſo?

A. No: *Exoſus* and *peroſus* do ſometimes ſignifie paſſively, and have then a Dative Caſe: as, *Exoſus Deo,* odious to God, or hated of God.

Conſtruction of Adverbs.

Q. WHat caſe do adverbs govern?

A. Some a Nominative, ſome a Genitive, ſome a Dative, ſome an Accuſative.

Q. What adverbs require a Nominative Caſe?

A. En and *ecce* when they are adverbs of ſhewing, have commonly a Nominative, though ſometimes an Accuſative: but if they ſignifie upbraiding, or reproaching, or diſgracing any thing; they have onely an Accuſative.

(*) In *ubi gentium* and *quo terrarum, Gentium* and *terrarum* ſeem to be put for elegancy chiefly: as in *minimè Gentium.*

Q. * What adverbs require a Genitive?

A. (*a*) Adverbs of Quantity, Time, and Place.

Q. What adverbs govern a Dative Caſe?

A. Certain adverbs derived of Nouns Adjectives which require a Dative Caſe: as, *Obviam,* derived of *obvius,* and *ſimiliter,* of *ſimilis.*

Q. Have you not ſome Dative Caſes of Nouns ſubſtantives which are uſed adverbially, that is, made adverbs?

A. Yes: *Tempori, luci, veſperi.*

Q. What Adverbs require an Accuſative Caſe

A. Certain which come of (*c*) prepoſitions ſerving to the Accuſative Caſe: as, * *propius* of *prope.*

(*a*) *Inſtar* alſo may either be uſed with a Genit. caſe, or elſe as a Noun undeclined, with with *ad* expreſſed, or underſtood, as, *Inſtar montis, ad inſtar caſtrorum.*

Q. How many ways may prepoſitions be changed into Adverbs?

A. Two: 1. When they are ſet alone without their Caſe:

2. When they do form all the degrees of Compariſon.

(*b*) *Venit adverſum mihi.*

Q. What Caſe will adverbs of the Comparitive and ſuperlative degree have?

* *Propius ſtabulis,* for *propius à ſtabulis.*

A. Such caſes as comparatives and ſuperlatives have uſually.

(*) *Clanculum patres,* Plaut. *Clanculum à clam,* Governing an Ablative, and ſometimes an Accuſative Caſe: as, *clam virum,* Plaut. *Cedò,* uſed adverbially, ſignifying, appointedly, will have an Accuſative Caſe.

Construction of Conjunctions.

Q. WHat cases do Conjunctions govern?

A. They govern (*a*) none: but couple like cases.

Q. What mean you by that?

A. They joyn together words in the same case.

Q. What conjunctions do couple like cases?

A. All Copulatives, Disjunctives, and these four, *quam, nisi, præterquam, an.*

Q. May they not sometimes couple diverse cases?

A. Yes: in regard of diverse Constructions.

Q. Do Conjunctions Copulatives, and Disjunctives couple nothing but cases?

Q. Yes: they commonly joyn together like (*b*) Moods and Tenses.

Q. May not they joyn together diverse Tenses?

A. Yes: sometimes.

(*a*) *Ergo* being put for *causa* may have a Genitive case: as, *Nimis ergo ventimus*, not properly.

(*b*) For Moods to be joyned to Adverbs and Conjunctions, because they are many and very necessary to be known, cause the scholers to learn the Latin rules be ginning at *Quibus verborum modis*, and to be perfect in them.

Construction of Prepositions.

Q. IS (*a*) the Preposition *in*, alwayes set down with his case?

A. No: it is sometimes understood: and yet the word put in the Ablative case, as well as if the preposition were set down.

(*a*) For the government of Prepositions, see before in the Preposition.

Q. Are not sundry other prepositions oft understood also as *in*?

A. Yes.

Q. What cases do Verbs require, which are compounded with prepositions?

A. They sometimes require the case of the prepositions which they are compounded with; that is, the same case which their preposition requires. And oftimes Verbs compounded with *a, ab, ad, con, de, e, ex, in*, have the same prepositions repeated with their cases, and that more elegantly: as, *Abstinuerunt a viris.*

Abdicavit se prætura. Cic. *Appulit terram.*

Q. WHat cases do Interjections require?

A. Some a Nominative, some a Dative, some an Accusative, some a Vocative.

Q. What Interjections require a Nominative case?

A. (*a*) O.

Q. What a Dative?

A. (*b*) *Hei*, and *vah*, or *ve*.

Q. What an (*c*) Accusative?

A. (*d*) *Heu* and *proh*.

Q. What a Vocative?

A. Proh, and sometimes *ah*, *oh*, and *heu*.

Q. Are not Interjections sometimes put absolutely, without case?

A. Yea often.

(*a*) *Vah*, hath also a Nominat.

(*b*) *Hei* is found both with a Nominat. and a Vocat. also.

(*c*) *Hem astutias Ter. Hem tibi voluptatem.* So *Apage* & *eheu.*

(*d*) *Heu* and *proh* may sometime have a Nominative case.

For the figurative construction differing from these Rules, see the Rules De Figuris, *after the end of the Latine Syntax; and more briefly in Mr.* Farnabie's Tropes *and* Figures.

The

The Posing of the Rules, called

Propria quæ maribus.

General Rules of Proper Names, and first of proper Masculines.

Question.

HOw can you know what Gender a Noun is of?

A. I have certain rules at *Propria quæ maribus*, which teach me the Genders of Nouns.

Q. How can you know by these Rules?

A. First, I must look according to the order of my Accidence, whether it be a Substantive, or an Adjective: If it be a Substantive, I have my rule between *Propria*, and *Adjectiva unam*, &c.

Q. If it be a Substantive, what must you look for next?

A. Whether it be a proper name, or a commune, called an Appellative.

Q. If it be a proper name, what must I look for then?

A. Whether it belong to the Male kind, or Female: that is, to the he, or she.

Q. If it be a proper name, belonging to the Male kind, what Gender is it?

A. The Masculine.

Q. Where is your Rule?

A. Propria quæ maribus tribuuntur, &c.

Q. What is the meaning of that Rule?

A. All

A. All proper names belonging to the Male kind, [or which are wont to go under the names of he's] are of the Maſculine Gender.

Q. How many kinds of proper Maſculines have you belonging to that Rule?

A. Five: Names of heatheniſh Gods, Men, * Floods, Moneths, Winds.

* *Styx, Cocytus, Lethe,* are Greek words, and names of ſtanding ponds, and fens, not Rivers; and ſo are of the Feminine Gender *Albula potà Deo*; *aqua* is underſtood by *Syntheſis*. So *tepidum Fader, flumen* is underſtood; or elſe it is the Neuter, becauſe it is a Barbarous word undeclined.

Proper Feminines.

Q. IF it be a proper name, belonging to the Female kind, or ſhe's, what Gender muſt it be?

A. The Feminine.

Q. Where is your Rule?

A Propria Fœmineum.

Q. What is the meaning of that Rule?

A. All proper names belonging to the Female kind, (or going under the name of ſhe's) are the Feminine Gender.

Q. How many kinds of proper Feminines have you belonging to that Rule?

A. Five: Names of Goddeſſes, Women, Cities, Countries, and Iſlands.

Q. Are all names of Cities the Feminine Gender?

A. Yea, all, except two of the Maſculine: as, (*a*) *Sulmo Agragas.* Three of the Neuter: as, *Argos, Tybur, Præneſte*; and one both Maſculine and Neuter: as, *Anxur.*

Q. Where is your Rule for thoſe which are excepted?

A. Excipienda tamen quædam.

(*a*) *Abydos* is a Greek word, and thought to be the name of a ſtraight, or narrow ſea: or of a Town, it is to be referred to *Maſcula, Sulmo, Agragas.*

General Rules of Appellatives.

Q. BUt if your Noun be none of theſe kinds of proper names mentioned, as *Propria quæ maribus*, but ſome Appellative, or common name: how muſt you find the Rule?

A. In

A. It is than either the name of a tree, or of some bird, beast, or fish, or some other more common name; all which have their special rules.

Q. Where is the rule for names of trees?

A. Appellativa arborum erunt, &c.

Q. What is the meaning of that rule?

A. All names of trees are of the Feminine Gender, except *Spinus* and *Oleaster*, of the Masculine; and *Siler*, *Suber*, *Thus*, *Robur*, and *Acer*, of the Neuter Gender.

Epicens.

Q. WHere is the rule for birds, beasts, and fishes?

A. Sunt etiam volucrum.

Q. What is the meaning?

A. The names of birds, beasts, and fishes, are of the Epicene Gender.

Q. What is the common exception from all Nouns concerning their Gender?

A. Omne quod exit in um, &c.

Q. What is the meaning of that?

A. That all Noun Substantives proper, or common, ending in *um* are the (*a*) Neuter Gender: so is every Substantive undeclined.

(*a*) So *Landinum*, *Eboratum*, *Brundusium*, are Neuters. *Glicerium*, *Philotium*, *Phanium*, being proper names of women, and made Latine words, are the Feminine Gender, though they come of Greek Appellatives which are the Neuter.

Q. Are all Substantives ending in *um*, of the Neuter Gender?

A. All but names of men and women, according to that rule of *Despauterius: Um neutrum pones, hominum si propria tolles.*

Q. But how shall the Gender be known in Epicens, and so in all other Appellatives?

A. By the Genitive case.

Q. By what rules?

A. Dicta Epicœna quibus, &c. And, *Nam genus hic semper dignoscitur ex Genitivo.*

Q. How by the Genitive case?

A. By considering whether it increase or no; and if it increase, whether it increase sharp, or flat; or as we may term it more easily, long, or short.

Q. When is a Noun said to increase?

A. When it hath more syllables in the Genitive case, then in the Nominative: as, *virtus virtutis?*

Q. How many special rules have you to know the Gender, by the increasing, or not increasing of the Genitive case?

A. Three.

Q. Which be they?

A. The first is, *Nomen non crescens Genitivo.*

The second, *Nomen crescentis penultima si Genitivi syllaba acuta sonat, &c.*

The third, *Nomen crescentis penultima si Genitivi sit gravis, &c.*

The first special Rule.

Q. WHat is the meaning of your special Rule, *Nomen non crescens?*

A. Every Noun Substantive common, not (*a*) increasing in the Genitive case (*b*) singular, is the Feminine Gender: saving those excepted in the rules following.

(*a*) *Aulai, aurai,* and the like, do not increase properly, but by changing and resolving the Diphthong *e* into *ai* after the old manner.

Q. How many sorts have you excepted?

A. Some of the Masculine Gender, some of the Neuter, some of the doubtful, some of the common of two.

Q. How many rules have you of Masculines excepted, not increasing?

(*b*) This not increasing is meant of the Gen. Singular only, not Plural.

A. Four. 1. *Masculа nomina in* a, &c. 2. *Masculа Graecorum,* &c. 3. *Masculа item verres.* 4. *Masculа in* er, *sem venter.*

Q. What mean you by *Masculа nomina in* a *dicuntur,* &c.

A. Many names of offices of men ending in *a,* are the Masculine Gender: as, *Hic Scriba, æ,* a Scribe, or a Scrivener.

Q. What is the meaning of the second Rule, *Masculа Graecorum?* &c.

(*c*) Some few are excepted: as, *Charta, Margarita, Cataracta, Catapulta,* which are of the Feminine, *Stock.*

A. All Nouns of the (*c*) first Declension in Greek being made Latin Nouns, and ending in *as, es,* or *a,* are the Masculine Gender: as, *Satrapas æ, hic athletes, æ,* or *athleta, æ,* &c.

Q. What is the meaning of the third rule; *Masculа item verres?*

A. These

A. These words are also of the Masculine Gender, *verres natalis*, &c.

Q. What is the meaning of *Mascula in er, cen venter*, &c.

A. Noun Substantives ending in *er, os*, or *us*, not encreasing in the Genitive case, are the Masculine Gender: as, *hic venter ventris, hic logos, gi, hic annus ni.*

Q. Is there no exception from that, *Mascula in er?*

A. Yes: *Fœminei generis sunt mater*, &c.

Q. What is the meaning of that rule?

A. That these words ending in *er, os*, and (*d*) *us*, are the Feminine Gender, excepted from *Mascula in er*, &c. As, *Hæc mater matris*, &c. So *ficus* of the fourth Declension put for a fig. And words ending in *us*, coming of Greek words in *os*: as, *papyrus*, &c. with sundry other of the same kind in *us*, coming of Feminines in Greek.

(*d*) *Anus* for an old woman is sometimes found to make *anis* in the Genitive case singular, as if it were of the third Declension, after the old manner.

Q. Where is your rule of Neuters not increasing?

A. Neutrum nomen in e, &c.

Q. What is the meaning of that rule?

A. Every Noun ending in *e*, having *is* in the Genitive case, and every Noun ending in *on*, or in *um*, (*e*) not increasing: also *hippomanes, cacoëthes, virus, pelagus*, are the Neuter Gender: *Vulgus* is the Masculine and Neuter.

(*e*) *Fujurandum* doth not increase properly, that is, in the last word and last syllable; but only in the first wherewith it is compounded.

Q. Where is your rule for Doubtfuls not increasing?

A. *Incerti Generis sunt talpa*, &c.

Q. What is the meaning of that rule?

A. These words are of the Doubtful gender: *talpa, dama*, &c. So *ficus* for a disease, making *fici* in the Genitive case, *&c.*

Q. Where is your rule for communes not increasing?

A. Compositum a verbo dans a, &c.

Q. What is the meaning of that rule?

A. Every Compound Noun ending in *a*, being derived of a Verb, and not increasing, is the Common of two Genders: as, *Grajugena*, being derived of the Verb *Gigno, &c.* So are *senex, auriga*, and the rest of that rule.

The second special Rule.

Q. WHere is your second special Rule?

A. Nomen crescentis penultima si Genitivi syllaba acuta sonat, &c.

Q. What is the meaning of that rule?

A. Every Noun Substantive common, increasing sharp, or long in the Genitive case, is the Feminine Gender: save those excepted in the rules following.

Q. What mean you by that, To increase sharp, or long?

A. To have the last syllable but one of the Genitive case increasing, to be lifted up in pronouncing, or to be pronounced long: as, * *virtus virtutis.*

* So *Dos dotis: Cos cotis: Res rei: Spes spei. Plaut.* seemeth to be false printed, *fero* for *fera*, or *fera.*

Q. How many chief exceptions have you from this rule?

A. Four: some words of the Masculine, some of the Neuter, some the Doubtful, some of the Commune, are excepted.

Q. How many rules have you of acute, or long Masculines excepted?

A. Three: *Masculа dicuntur monosyllaba, &c. 2. Masculа sunt etiam polysyllaba in n. 3. Masculа in er, or, & os.*

Q. What is the meaning of the first rule, *Masculа dicuntur, &c.*

A. These Nouns of one syllable, increasing acute or long, are the Masculine Gender: as, *Sal, sol, &c.*

Q. What is the meaning of *Masculа sunt etiam polysyllaba in n, &c.*

A. All nouns ending in *n*, being of more syllables than one, and increasing long in the Genitive case, are the Masculine Gender: as, *Hic Acarnan, anis.* So all such words ending in *o*, signifying a body, or bodily things: as, *Leo, curculio*: So also *senio, ternio, sermo, &c.*

Q. What is the meaning of the third rule, *Masculа in er, or, & os, &c.*

A. All Nouns ending in *er, or*, and *os*, increasing sharp or long, are the Masculine Gender: as, *Crater, conditor, heros, ois.*

So

So all other words in that Rule, and many ending in *dens*: as *bidens*, with words compounded of *As assis*: *Dodrans, semis, semissis, &c.*

Q. Have you no exception from these two last Rules?

A. Yes: there are four words excepted, which are of the Feminine Gender (as *Syren, mulier, soror, uxor*) by *Sunt muliebre genus, syren, &c.*

* So *Sextans* of *Quadrans*; as *Triens. Quincunx. ion, Septunx Deunx. cio, Dextans, as.*

Q. Where is your rule for Neuters increasing sharp, or long?

A. *Sunt Neutralia & hæc monosyllaba, &c.*

Q. What is the meaning of that rule?

A. These words of one syllable increasing sharp, or long, are the Neuter Gender: as, *mel, fel.* Also all words of more syllables ending in *al*, or in *ar*, increasing long: as, *Capital, alis, laquear, &c.* Onely *Halec*, is of the Neuter and Feminine Gender: as, *hæc vel hoc halec.*

Q. Where is your rule for long Doubtfulls?

A. *Sunt Dubia hæc, Python, &c,*

Q. What is the meaning of it?

A. These words increasing sharp, are the Doubtful Gender: as *Python, scrobs, &c.* So *stirps*, for a stump of a tree, and *calx* for a heel. Also *dies* a day; except that *dies* is onely the Masculine Gender in the plural number.

Q. Where is the rule of sharp, or long Communes?

A. *Sunt commune parens, &c.*

Q. What is the meaning of that rule?

A. These words increasing sharp, are the Commune of two Genders: as, *Parens, Author, &c.* And so the compounds of *frons*, as, *bifrons*; with *Custos*, and the rest of the Rule.

The third and last Special Rule.

Q. GIve me your third special Rule?

A. *Nomen crescentis penultima si Genitivi sit gravis, &c.*

Q. What is the meaning of that Rule?

A. Every Noun Substantive Commune increasing flat

or ſhort in the Genitive caſe, is the Maſculine Gender.

Q. What mean you by this, to increaſe flat?

A. To have the laſt ſyllable but one, preſſed down flat in the pronouncing: as, *Sanguis, ſanguinis.*

Q. How many exceptions have you from this rule?

A. Four: ſome Feminines are excepted, ſome Neuters, ſome Doubtfuls, ſome Communes.

Q. How many rules have you of Feminines increaſing ſhort?

A. Two: *Fœminei Generis ſit hyperdiſſyllabon in do*; And *Gracula in as, vel in is,* &c.

Q. What is the meaning of *Fœminei Generis ſit hyperdiſſyllabon,* &c.

A. Every Noun of more ſyllables than two, ending in (*a*) *do*, and making *dinis* in the Genitive caſe (as *Dulcedo Dulcedinis*) and in *go* making *ginis* (as *compago compaginis*) if they increaſe ſhort, are the Feminine Gender: ſo are *virgo, grando*, and the reſt of that rule.

(*a*) *Cupido* for a greedy deſire, is ſometimes uſed in the Maſculine Gender: as, *Auricatus Cupido:* ſo when there is alluſion to *Cupid.*

Q. What is the meaning of *Gracula in as, vel in is.*

A. That Latine words ending in *as*, or in *is*, if they be made of Greek words, and increaſing ſhort in the Genitive caſe, are the Feminine Gender: as, *Lampas, Lampadis, jaſpis, jaſpidis.* So *pecus, udis: forfex, cis, ſupellex, ilis,* (*b*) and the reſt of that rule.

(*b*) *Mulier* may better be referred to this Rule, becauſe it commonly increaſeth ſhort, and may be joyned to the end of the Rule thus, *Et mulier, namque hac nelius ſub claſſe locatur.*

Q. Where is your rule of ſhort Neuters?

A. Eſt neutrale genus, &c.

Q. What is the meaning of that rule?

A. All Nouns ending in *a* ſignifying a thing without life, if they increaſe ſhort, are the Neuter Gender: ſo all ſuch Nouns ending in *n*, as *omen*, in *ar*, as *jubar*, in *ur*, as *jecur*, in *us*, as *onus*, in *put*, as *occiput.* Except *pecten*, and *furfur*; which are the Maſculine. And ſo all the reſt of that rule are the Neuter gender: as *Cadaver, Verber,* (*c*) *iter,* &c. and *pecus* making *pecoris.*

(*c*) *Iter* makes *itineris*, in the Genitive, of an old word *itiner. Spinther* a tach, or claſp may be referred hither, being of the Neuter.

Q. Give the rule of ſhort Doubtfuls.

A. Sunt dubii generis cardo, margo, &c.

Q. What is the meaning of it?

A. Theſe words increaſing ſhort, are the Doubtful Gender: as, *cardo, margo,* &c.

Q. Give

Q. Give the Rule of ſhort Communes.

A. Communis generis ſunt iſta, &c.

Q. What is the meaning?

A. Theſe words are the Commune of two increaſing ſhort: as, (*d*) *Vigil vigilis.*

(*d*) *Homo* and *nemo* are ſometimes found in the Feminine Gender: as, *Scio neminem peperiſſe hic. Quia homo nata erat*, Cicero. *Nec vox hominem ſonat, O Dea certe*, Virgil.

The general Rules of Adjectives.

Q. WHere begins your Rule for Adjectives?

A. Adjectiva unam, &c.

Q. How many Rules are there of them?

A. Five: 1. For all Adjectives of one termination like *Fœlix*. 2. For all of two terminations like *Triſtis*. 3. For all of three terminations like *bonus*. 4. Adjectives declined but with two Articles like Subſtantives. 5. For Adjectives of proper declining.

Q. Give your Rule for all Adjectives of one termination like *Fœlix*.

A. Adjectiva unam duntaxat, &c.

Q. What is the meaning of that Rule?

A. Adjectives having but only one word, or termination in the Nominative caſe, that one word is all of three Genders: as, *Nom. hic, hæc, & hoc Fœlix.*

Q. Give your Rule for all Adjectives of two terminations like *Triſtis*.

A. Sub gemina ſi voce, &c.

Q. What is the meaning of that Rule?

A. If Adjectives have two words, or terminations in the Nominative caſe: as, *Omnis* and *omne*; the firſt word, as *omnis*, is the Commune of two Genders, or the Maſculine and the Feminine; the ſecond as *omne*, is the Neuter: as, *hic & hæc omnis, & hoc omne.*

Q. What is your rule for all Adjectives of three terminations, like *Bonus, a, um*?

A. As

A. At ſi tres variant voces.

Q. What is the meaning of that rule?

A. If Adjectives have three words, or terminations in the Nominative caſe, as *Sacer, ſacra, ſacrum*; the firſt, as *Sacer*, is the Maſculine: the ſecond, as *Sacra*, is the Feminine: the third, as *Sacrum*, is the Neuter.

Q. Where is your Rule for thoſe Adjectives which are declined like Subſtantives with two Articles onely?

A. At ſunt quæ flexu, &c.

Q. Give me the meaning of that Rule.

A. Theſe Adjectives are Subſtantives by declining, yet Adjectives by nature and uſe: as, *Hic & hæc Pauper*, Gen. *hujus Pauperis*: ſo *puber*, and the reſt.

Q. But may not ſome of theſe be found in the Neuter Gender?

* *Dives opum, ſoſpes depoſitum, pauperis tugurii, ubere ſolo.*

A. Yes, * ſometimes, but more ſeldom.

Q. Give your Rule for thoſe which have a ſpecial kind of declining.

A. Hæc proprium quendam, &c.

Q. What is the meaning of that Rule?

A. Theſe words have a ſpecial declining, differing ſomewhat from all examples in the Accidence.

Q. Shew me how?

A. Thus: *Hic campeſter, hæc campeſtris, hoc campeſtre*: or *hic & hæc campeſtris, & hoc campeſtre*, Gen. *hujus campeſtris*. In the reſt of the caſes they are declined like *triſtis*.

Q. What is the meaning of thoſe laſt words, *Sunt quæ deficiunt, &c.*

A. That there are certain other Adjectives, which are Defectives, which ſhall be ſpoken of in another place, with ſome others.

Q. Where is that?

A. In the Heteroclites.

The

The posing of the Rules of the Heteroclits, commonly called

Quæ Genus.

Heteroclits.

Question.

HAve you not some other Nouns, of another kin of declining, than those at *Propria quæ maribus?*

A. Yes, we have sundry, in the rules which we call *Quæ Genus.*

Q. What are those Nouns termed properly?

A. Heteroclits.

Q. What mean you by Heteroclits?

A. Nouns of another manner of declining; that is, Nouns declined otherwise than the ordinary manner.

Q. How many general kinds are there of Heteroclits?

A. Three: *Variantia genus, defectiva, redundantia:* that is, such as change their Gender, or declining. Secondly, such as want some case, or number. Thirdly, such as have over-much in declining.

Q. Where are these set down together?

A. In the two first verses of *Quæ Genus.*

Q. Shew me how.

A. First, these words, *Quæ genus aut flexum variant*, do note those that vary. Secondly, these words, *Quæcunque notato Ritu deficiunt*, do signifie the defectives. Thirdly, these words, *superantve*, do signifie those which redound, or have too much.

Heteroclites varying their Genders.

Q. WHere begin your rules for those which vary their gender and declining?

A. Hæc genus ac partim, &c.

Q. What is the meaning of that rule?

A. These words change their gender and declining.

Q. How many sorts have you of these?

A. Six, set down in three general rules.

Q. Name the sorts.

A. First, some of the Feminine gender in the singular number, and the Neuter in the plural. Secondly, Neuters in the singular number, Masculines and Neuters in the plural. Thirdly, Neuters singular, Masculines onely in the plural. Fourthly, Neuters singular, Feminines plural. Fifthly, Masculines singular, Neuters plural. Sixthly, Masculines singular, Masculines and Neuters plural?

Q. Where is your rule for Feminines singular, Neuters plural?

(a) *Hoc Pergamon*, is a Greek word *Pergamum* is found in *Plautus* in the Neuter. *Stock.*

A. (a) *Pergamus infelix, &c. Singula fœmineis, neutris pluralia gaudent.*

Q. What is the meaning of that rule?

A. These two words, *Pergamus* and *Supellex*, are the Feminine gender in the singular number, the Neuter in the Plural: as, *hæc Pergamus Pergami*; In the plural, *Hæ Pergama, horum Pergamorum*: so, *hæc supellex*: plur. *hæ supellectilia.*

Q. Give your rule for Neuters singular, Masculine and Neuters plural.

A. Dat priar his numerus, &c.

Q. What is the meaning of that rule?

A. These four words, *Rastrum, frænum, filum*, and *capistrum* are of the Neuter gender in the singular number, Masculine, and Neuter in the plural: as, *hoc Rastrum*, plur. *hi rastri vel hæc rastra, &c.*

Q. Where

Q. Where are the Rules of Neuters singular, which are Masculines onely in the plural?

A. Sed audi Mascula duntaxat cœlos, &c.

Q. Give me the meaning of that rule.

A. Cœlum and *Argos* are the Neuter gender in the singular Number, and the Masculine onely in the Plural as, *Hoc cœlum, Plural. hi cœli tantum*: so *hoc Argos, Plural. hi Argi.*

Q. Where is the Rule for Neuters singular, Feminines Plural?

A. Nundinum, & hinc epulum, &c.

Q. What is the meaning?

A. That these three, *Nundinum, epulum, balneum*, are Neuters in the singular Number, and Feminines onely in the Plural.

Q. Are none of these the Neuter gender in the Plural Number?

A. The Poet *Juvenal* hath *Balnea* in the Plural Number.

Q. Give me the Rule for Masculines singular, Neuters Plural.

A. Hæc maribus dantur, &c.

Q. What is the meaning of that?

A. These eight words are Masculines singular, Neuters Plural; to wit, *Menalus, Dyndimus, Ismarus, Tartarus, Taygetus, Tanarus, Massicus, Gargarus.*

Q. Where is the Rule of the Masculines singular, Masculines and Neuters Plural?

A. At numerus genus his dabit, &c.

Q. Give me the meaning.

A. These four words, *Sibilus, jocus, locus, avernus*, are of the Masculine gender in the singular Number, Masculine and Neuter in the Plural.

Defectives.

Q. Wherein begin your Rules for Heteroclites, called Defectives?

A. Quæ ſequitur manca, &c.

Q. What is the meaning of that rule?

A. All theſe ſorts of Nouns following are lame [or defective] in Number, or in Caſe.

Q. Rehearſe the ſeveral ſorts of Defectives, as they are ſet down in your book before the rules, or in the margents.

A. Aptots, Monopots, Diptots, Triptots, Nouns wanting the Nominative and Vocative: Nouns wanting the Vocative caſe onely: Propers wanting the plural number: Neuters ſingular wanting certain caſes in the plural: Apellatives Maſculines wanting the plural: Femininес wanting the plural: Neuters wanting the plural: Maſculines wanting the ſingular: Feminines wanting the ſingular: Neuters wanting the ſingular.

Aptots.

Q. WHich are thoſe which you call Aptots?

A. Such as have no ſeveral caſe, but are alike in all caſes.

Q. Where is the rule of them?

A. Quæ nullum variant caſum, &c.

Q. What is the meaning of that rule?

A. Theſe words vary no caſe, and are therefore called Aptots: as, (*a*) *Fas, nil, nihil, inſtar*: ſo many ending in *u*, and in *i*. In *u*, as, *cornu, genu*: *i*, as, *gummi frugi*: So alſo, *Tempe, tot, quot*, and all numbers from three to an hundred.

Q. Have theſe no numbers?

A. Yes: *Fas, nil, nihil, inſtar, cornu, genu, gummi*, are of the ſingular number undeclined. (*b*) *Frugi*, both ſingular and plural undeclined. (*c*) *Tempe* of the Plural undeclined. *Tot, quot*, and all numbers from three to an hundred (as (*d*) *quatuor, quinque, &c.*) are the plural number undeclined.

(*a*) *Frit*, the light corn in the top of the ear: *Git*, the herb *Nigella Romana*, *Tax*, a yerk, or ſound of a laſh, or of a whip, are alſo Aptots.

(*b*) *Pondo* is uſed both in the ſingular and plural: (*c*) *Tempe* in the Neuter Gender, and plural number of the firſt Declenſion of the Contracts in Greek; as, *Teichea Teiche*: ſo it makes *e* long in the Rule, *Sic tempe, tot, quot*, &c. as, *Theſſala, Tempe*. (*d*) *Ambo* and *duo* are found to be of all Genders and Caſes undeclined, as *duo* in Greek.

Q. Are

Q. Are none of these declined in either Number?

A. Yes: *Cornu* and *Genu*, with others ending in *u*, are declined wholly in the plural number,

Q. How decline you *fas*, and the rest of the singular number?

A. Sing. *hoc fas, invariabile.*

Q. How decline you words in *u*, as *Cornu.*

A. Hoc cornu, invariabile in Sing. Pl. *Hæc cornua, horum cornuum, his cornibus, &c.*

Q. Decline *Tempe.*

A. Plur, *Hæc Tempe, invariabile.*

Q. How decline you *Tot*, and those of the plural number?

A. Plur. *Tot, invariabile*: or, *hi, hæ, & hæc Tot, invariab,* so *hi, hæ, & hæc quatuor, invar,* &c. This is the usual manner.

Monopots.

Q. WHich call you Monoptots?

A. Such words as are found in one oblique case.

Q. What mean you by an oblique case?

A. Any besides the Nominative and Vocative.

Q. Give your rule for Monoptots.

A. Estque Monoptoton, &c.

Q. What mean you by it?

A. These words (*a*) *noctu, natu, jussu, injussu, astu, promptu, promissu,* are of the Ablative case singular. *Astus* is read also in the plural numbr. *Inficias* is found onely in the Accusative case plural.

(*a*) *Nocte* is found of the Femine gender for *Nocta.*

Q. Decline *Noctu.*

A. Ablat. *hoc noctu*; so the rest.

Q. Decline *Inficias.*

A. Accus. *has inficias.*

Diptots.

Q. WHat words do you call Diptots?

A. Such as have but two cases.

Q. Give the Rule.

A. Sunt Diptota quibus, &c.

Q. Give the meaning of the Rule.

A. Theſe words have but onely two caſes in the ſingular number, *fors forte, ſponte ſponte, plus pluris, jugeris jugere, verberis verbere, tantundem tantidem, impetis impete, vicem vice.* Theſe have two in the Plural number, *repetundarum repetundis, ſuppetiæ ſuppetias.*

Q. Have none of theſe words of the ſingular number, all the caſes of the plural number?

A. Yes: theſe four, *verberis, vicem, plus,* and *jugere.*

Q. Give the Rule for them.

A. Verberis, atque vicem, ſic plus, &c.

Triptots.

Q. WHat words do you call Triptots?

A. Such as have but three caſes in the ſingular number.

Q. Give the rule.

A. Tres quibus inflectis, &c.

Q. What is the meaning of that rule?

A. Theſe two words (*a*) *precis* and *opis* have but three caſes in the ſingular number: as, *precis, precem, prece; opis, opem, ope: frugis* and *ditionis* want onely the Nominative and Vocative, and *vis* commonly wanteth the Dative; but they all have the plural number whole.

(*a*) *Terence* hath *preci* in the dative, *Nihil eſt preci loci relictum. Vis* is ſeldom read in the Dative.

Q. Give your rule for thoſe which want the Vocative caſe.

A. Quæ referunt, ut qui, &c.

Q. What is the meaning of that rule?

A. All Relatives, Interrogatives, Diſtributives, Indefinites and all pronouns, beſides *tu, meus, noſter,* and *noſtras,* do lack the Vocative caſe.

Q. Give

Q. Give your rules of proper names wanting the plural number.

A. Propria cuncta notes, quibus, &c.

Q. What is the meaning of that rule?

A. This shortly: all proper names, names of grain, [or Corn] things reckoned by weight, Herbs, moist things, metals, do naturally and commonly want the plural number.

Q. But may not proper names sometimes have the plural number?

A. Yes: but not properly, that is, not when they are taken for proper names; but when they are taken for Appellatives or common Nouns: or when there are more of the same name.

Q. Shew me how by example.

A. As when *Catones* are taken for wise men, such as *Cato* was: *Decii* put for wise men, such as *Decius* was: *Mecenates* put for worthy Noblemen, such as *Mecenas* was; then they are in the plural number. Or, when there are sundry called *Decius*, or by any the like name.

Q. Give the rule for this exception.

A. Est ubi pluralem retines, &c.

Q. What is the meaning of that?

A. These sometimes have the plural number, sometimes they want it.

Q. Give your rule of Neuters singular, wanting certain cases in the plural.

*A. *Ordea, farra, forum, &c.*

Q. What is the meaning of that rule?

A. These Neuters, *Hordeum, far, forum, mel, mulsum, defrutum, thus*, have onely three cases in the plural number; that is, the Nominative, Accusative, and Vocative.

Q. Decline *Hordeum.*

A. Sing. Nom. *hoc hordeum*, Gen. *hujus hordei*. Plur. Nom. *hæc hordea*, Accus. *hordea*. Voc. *hordea.*

* *Hordea.* This rule is set for an exception from *Propria cuncta notes.*

Q. Give your rule of Appellatives Masculines wanting the plural Number.

A. Hesse-

A. Hesperus & vesper, &c.

Q. What is the meaning of it?

A. These masculines, *Hesperus*, *vesper*, *pontus*, *limus*, *fimus*, *penus*, *sanguis*, *æther*, and *nemo*, (which is of the common of two Genders) do want the Plural Number.

Q. Hath *Nemo* all the cases in the singular number?

A. It is seldom read in the Genitive and Vocative: according to that Rule of *Despauterius*, *Nemo caret Genito, quinto numeroque secundo: Nemo* wants the Genitive, and Vocative singular, and the plural number.

Q. Give your Rule of Feminines, wanting the plural number.

A. Singula Fœminei Generis, &c.

Q. What is the meaning of that Rule?

A. These Feminines do commonly want the Plural number, *Pubes*, *salus*, *talio*, *indoles*, *tussis*, *pix*, *humus*, *lues*, *sitis*, *fuga*, *quies*, *cholera*, *fames*, *biles*, *senectus*, *juventus*. But *Soboles* and *labes* have the Nominative, Accusative, and Vocative in the plural number: and so have the Nouns of the fifth Declension: except *res*, *species*, *facies*, and *dies*, which have the plural number whole.

Q. Are there no other Feminines wanting the plural number?

A. Yes: names of vertues and vices do commonly want the plural number: as, *Stultitia*, *invidia*, *sapientia*, *desidia*, and many other words like.

Q. Give your rule of Neuters wanting the plural.

A. Nec licet his Neutris, &c.

Q. What is the meaning of it?

A. These Neuters want the plural number; *Delicium*, *fenium*, *lethum*, *cœnum*, *salum*, *barathrum*, *virus*, *vitrum*, *vicum*, *justitium*, *nihilum*, *ver*, *lac*, *gluten*, (a) *halec*, *gelu*, *solium*, *jubar*.

(a) *Halec*, as it is the Feminine, hath *halecer* in the Plural Number. *Hor.*

Q. Give

Q. Give me your rule of Masculines wanting the singular number.

A. Masculà sunt tantùm, &c.

Q. Give the meaning of it.

A. These Masculines do want the singular number; as, *manes, majores, cancelli, liberi, antes, menses*, being taken for an issue of blood, *lemures, fasti, minores, natales, penates*; with certain proper names of places, of the Plural number: as *Gabii, Locri*, and the like.

Q. Give your rule for Feminines wanting the Singular number.

A. Hæc sunt Fœminei generis, &c.

Q. Give the meaning of it.

A. These Feminines want the singular number; *exuviæ phaleræ*, and so the rest. So *plagæ*, signifying nets, with *valvæ, divitiæ, nuptiæ, lactes*, and the names of Cities, which are of the Feminine Gender, and Plural number: as, *Thebæ, Athenæ*, and the like.

Q. Give your rule for Neuters wanting the singular.

A. Rarius hæc primo, &c.

Q. Give the meaning of the rule.

A. These Neuters want the Singular Number: *Mœnia, tesqua, præcordia, lustra, arma, mapalia, bellaria, munia, castra, justa, sponsalia, rostra, crepundia, cunabula, exta, effata*: also the Feasts of the heathenish gods; as, *Bacchanalia*, and the like.

Heteroclites, called *Redundantia.*

Q. Give your rules for those words which redound, or which have more in declining than Nouns have commonly.

A. Hæc quasi luxuriant, &c.

Q. How many rules have you of them?

A. Five: First, of such words as are of divers terminations,

declining and Genders Secondly, ſuch as have two Accuſative caſes. Thirdly, ſuch as have divers terminations, and ſome of them diverſe declinings in the ſame ſenſe and Gender. Fourthly, ſuch as are of the fourth and ſecond Declenſion. Fiftly, Adjectives of diverſe terminations and declining.

Q. Where is your for thoſe which are of divers terminations, declining, and Gender?

A. Hæc quaſi luxuriant, &c.

Q. Give me the meaning of that rule.

A. Theſe Subſtantives have diverſe terminations, declining, and Genders: as, *Hic tonitrus, hoc tonitru*; *hic clypeus, hoc clypeum*; *hic baculus, hoc baculum*; *hic ſenſus, hoc ſenſum*; *hic tignus, hoc tignum*; *hoc tapetum, ti, hoc tapete, tis*, and *hic tapes, etis*; *hic punctus, hoc punctum*; *hoc ſinapi invariabile, hæc ſinapis*; *hic ſinus, hoc ſinum*; *hæc menda, hoc mendum*; *hic viſcus, hoc viſcum*; *hoc cornu invariabile, hoc cornum*, and *hic cornus*; *hic eventus, hoc eventum*; (*a* and many other like unto them.

(*a*) As *Rete* and *retis*, *perduellus* and *perduellis*, *pecus, udis*, and *pecus, oris*, and *pecu invariabile*. *Fames, is*, and *ei*, *artus, us*, and *artu invariabile, arius, uum* in the Plural. *Problema*, and *Problematum, dogma, ſchema, thema, ſchema, atis*, and *ſchema, æ*; ſo *paſcha, atis*, and *paſcha, æ*: *Fuger*, and *jugerum, i*, and *Fuger, is*, and *jugeris, is*. So *Labium*, and *labia*; *ævum*, and *ævus*; *naſus*, and *naſum*; *collus*, and *collum*; *uterus*, and *uterum*. *Hic gutter*, and *hoc guttur*, *Ulyſſes, is*, and *Ulyſſem Ulyſſei*, by *Synæriſis Ulyſſei*, and by contraction *Ulyſſi*, of *Ulyſſeus*, of the third Declenſion of the Contracts in Greek; like *Baſileus*. So are *Achilli, Oronti, Achati*, when they are uſed in the Genitive caſe, as they are oft; as is manifeſt by the Adjectives agreeing with them in the Genitive

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Q. Give your rule of thoſe which have two Accuſative caſes.

A. Sed tibi præterea, &c.

Q. Give the meaning of the rule.

A. Certain Greek words, when they are made Latin words, have two Accuſ. caſes, one of the (*b* Latin, another of the Greek: as, *Hic panther, eris, Accuſ. hunc pantherem vel panthera*: ſo *crater, is, Accuſ. hunc craterem vel cratera*: *caſſis, idis, Accuſ. hanc caſſidem vel caſſida, æther, atherem vel æthera*.

(*b*) Theſe are ſeldom uſed in the Accuſative caſe in Latin.

Q. May not other ſubſtantives be made of the Greek Accuſative caſes?

A. Yes:

A. Yes: of *panthera* may be made *hac pantera, panthera.*

Q. Where is your rule for those which have diverse terminations in the Nominative case in the same tense and Gender?

A. Vertitur his rectus, sensus, &c.

Q. Give the meaning of that rule?

A. These words have divers Nominative cases, and some of them sundry declinings, keeping the same sense and Gender: as, (a) *Hic gibbus, bi,* and *gibber, eris*: *hic cucumis vel cucumer cucumeris*; *hac stipis*, and *hac stips, is*; *hic vel hac cinis cineris*, and *ciner cineris*; *hic vomis vel vomeris*, *hac scobis vel scobs, is*; *hic vel hac pulvis, vel pulver, eris*; *hic & hac puber, vel pubes, eris.*

(a) *Puerus, ri.* *puer, ri, nubes* and *nubis.*

Hac pubes, is.

Q. What other words have you belonging to this rule?

A. Words ending in *or*, and in *os*: as, *Hic honor* and *honos, oris, hoc ador* and *ados adoris*: so *hac apes*, and *apis, is*; *hac plebs*, and *plebis, is.*

Q. Are there not other Nouns also belonging to this rule?

A. Yes, many coming of Greek words: as, *Hic delphin, inis*, and *delphinus, i*; *hic elephas, antis* and *elephantus, ti*; *hic congrus vel conger, i*; *hic Meleagrus, vel Melager, i*; *hic Teucrus* and *Teucer, i*; so many other like.

Q. Give your rule for those that change their Declension.

A. Hæc simul & quarti, &c.

Q. What is the meaning of that rule?

A. These Nouns are of the second and fourth Declension: as, *laurus, quercus, pinus, ficus, penus, cornus*, (when it signifieth a dog-tree) *lacus*, and *domus.*

Tumultus, ornatus, gemitus, senatus are found also of the second Declension. So *anus, us*, and *anus, ani.*

Q. Decline *Laurus.*

A. Hac laurus, Gen. lauri vel laurus, &c. so the rest.

Q. Where is your rule for Adjectives of diverſe declinings and endings?

A. Eſque luxuriant ſunt, &c.

Q. What is the meaning of that rule?

A. There are certain Adjectives which have two manner of endings and declinings, and eſpecially thoſe which come of theſe words; *Arma, jugum, nervus, ſamma, clivus, animus, limus, frænum, cera, bacillum.*

Q. How do theſe end?

A. Both in *us*, and *is*: as, *inermus*, and *inermis*, coming of *arma*.

Q. How are theſe declined?

A. Ending in *us*, they are declined like *bonus*; in *is*, like *triſtis*: as, *inermus, a, um*; and *hic & hæc inermis & hoc inerme.*

The

The posing of the Rules of the Verbs, called *As in præsenti.*

Question.

WHat are the rules of Verbs for?

A. For the Preterperfect tenses and Supines of Verbs.

Q. In what order are those rules of the Verbs placed?

A. First, common Preterperfect tenses of simple Verbs ending in *o*. Secondly, Preterperfect tenses of compound Verbs. Thirdly, Supines of the simple Verbs. Fourthly, Supines of the compound Verbs. Fifthly, Preterperfect tenses of Verbs in *or*. Sixthly, Verbs having two Preterperfect tenses. Seventhly, Preterperfect tenses of Verbs Neuter-Passives. Eightly, Verbs borrowing the Preterperfect tense. Ninthly, Verbs wanting the Preterperfect tense. Tenthly, Verbs lacking their Supines.

Q. For the Preterperfect tenses of simple Verbs ending in *o*, what order is kept?

A. According to the order of the four Conjugations First, Verbs of the first Conjugation, like *Amo*. Secondly, Verbs of the second Conjugation, like *Doceo*. Thirdly, Verbs of the third Conjugation, like *Lego*. Fourthly, Verbs of the fourth Conjugation, like *Audio*.

Of the common Preterfect tenſe of ſimple Verbs of the firſt Conjugation.

GIve your rule fore all ſimple Verbs ending in *o*, of the firſt Conjugation like *Amo*.

A. As in præſenti, &c.

Q. What is the meaning of that rule?

A. That Verbs of the firſt Conjugation, having *as* in the Preſent tenſe, as *Amo amas*, will have *avi* in the Preterperfect tenſe like *amavi*: as, *No, nas, navi*, except * *lavo lavas* which makes *lavi*, not *lavavi*; ſo *juvo juvi*: and *nexo, ſeco, neco, mico, plico, frico, domo, tono, ſono, crepo, veto, cubo*, which makes *ui*, as *nexo, as, ui*. Alſo *do, das* which makes *dedi*, and *ſto, ſtas, ſteti*.

* *Lavo*, and ſo the reſt excepted, may ſeem to have been ſometimes of the third Conjugation.

They make the Preterperfect tenſe very ſeldom in *avi*, though ſometime ſome of them are found ſo: as, *necavi, Plaut.*

The ſecond Conjugation.

Q. WHere is your rule for Verbs of the ſecond Conjugation like *Doceo*?

A. Es in præſenti perfectum, &c.

Q. Give the meaning of that rule.

A. Verbs of the ſecond Conjugation having *es* in the Preſent tenſe like *doceo, doces*, will have *ui* in the Preterperfect tenſe like *docui*: as, *Nigreo, nigres, nigrui*.

Q. Have you no exception from this rule?

A. * Yes: my book ſeems to make ſix.

Q. What is the firſt?

A. Jubeo excipe juſſi, &c.

Q. Give the meaning of it.

A. Theſe Verbs are firſt excepted; *Jubeo* which makes *juſſi* not *jubui*; *ſorbeo* having *ſorbui* and *ſorpſi, mulceo mulſi, lucco, luxi, ſedeo ſedi, video vidi, prandeo prandi, ſtrideo ſtridi*.

* *ſtridere, fervere, cavere*, are ſometimes read, as if of the third Conjugation. *Frigeo* hath alſo *friguit* in the Preterperfect tenſe, and ſo *refriguit*.

Q. What is the ſecond exception?

A. Quatuor his infra, &c.

Q. Give

Q. Give the meaning of that rule.

A. That the firſt ſyllable of the Preterperfect tenſe is doubled in theſe four Verbs; *Pendeo* making *pependi*, *mordeo* *momordi*, *ſpondeo ſpoſpondi*, *tondeo totondi*.

Momordi and *ſpoſpondi* are out of uſe.

Q. What is the third exception?

A. *L vel R ante geo, ſi ſtet, &c.*

Q. What is the meaning of that rule?

A. If *l* or *r* be ſet before *geo*, *geo* muſt be turned into *ſi* in the Preterperfect tenſe: as, *urgeo urſi*, *mulgeo mulſi*, and *mulxi*. Theſe ending in *geo*, make *xi*: as, *Frigeo frixi*, *lugeo luxi*, *augeo auxi*.

Q. What is the fourth exception?

A. *Dat fleo flet, flevi, &c.*

Q. What is the meaning of it?

A. Theſe Verbs in *leo* make *vi* in the Preterperfect tenſe: as, *fleo flevi*, *leo levi*; and the Compounds of *leo*: as, *deleo*, *delevi*; ſo *pleo plevi*, and *neo nevi*.

Q. What is the fift exception?

A. *A maneo manſi, &c.*

Q. Give the meaning of it.

A. *Maneo* makes *manſi*, ſo *torqueo torſi*, and *hæreo hæſi*.

Q. What is the laſt exception?

A. *Vio fit vi, &c.*

Q. Give the meaning of it.

A. Verbs ending in *veo* make *vi*: as, *ferveo fervi*; except *niveo*, and *conniveo* coming of it, which make both *nivi* and *nixi*. To which may be joyned *cieo* making *civi*, and *vieo vievi*.

The third Conjugation.

Q. WHere begin your rules for Verbs of the third Conjugation like *lego*?

A. *Tertia præteritum formabit, &c.*

Q. Have theſe any common ending of the preterperfect tenſe, as the Verbs of the firſt and ſecond Conjugation have?

A. No: but ſo many ſeveral terminations as they have their preſent tenſe, ſo many kinds of preterperfect tenſes have they.

Q. What

Q. What is then the meaning of that rule, *Tertia, præritum*, &c.

A. That verbs of the third Conjugation form their Preterperfect tense, according to the termination of the Present tense: as in the rules following.

Q. How can you know the right Preterperfect tense and rule by those rules?

A. I must mark how the verb ends, whether in *bo, co, do*, or any of the rest; according to the order of the letters, and as they stand in my book; and so shall I find the rule.

Q. If your verb end in *bo* in the Present tense, how doth it make the Preterperfect tense?

A. By changing *bo* into *bi*; as, *Lambo lambi*, except *scribo* which makes *scripsi*, *nubo nupsi*, and *cumbo cubui*.

Q. Give the rule.

A. *Bo fit bi, ut Lambo Lambi*, &c.

Q. Tell me shortly the meaning of every of those rules in order.

Q. What is *co* turned into?

A. *Co* is turned into *ci*; as, *vinco vici*; except *pareo* which maketh both (*a*) *peperci* and *parsi*, *dico dixi*, and *duco duxi*.

(*a*) *Parcius* is out of use, so *sciscidi* and *scindi* of *scindo*.

Q. What is *do* made in the Preterperfect tense?

A. *Di*: as, *mando mandi*. But *findo* makes *fidi*, *fundo fudi*, *tundo tutudi*, *pendo pependi*, *tendo tetendi*, *pedo pepedi*; so *cado cecidi*, and *caedo* to beat *cecidi*.

Cedo to give place makes *cessi*, so all these verbs, *vado, rado, laedo, ludo, divido, trudo, claudo, plaudo, rodo*, make their Preterperfect tense in *si*, not in *di*: as, *vado vasi*, &c.

Q. What is *go* made in the Preterperfect tense?

A. *Go* is made *xi*: as, *jungo junxi*; except *r* be set before *go*: for then it is turned into *si*: as, *spargo sparsi*. But these verbs ending in *go*, make *gi*: as, *lego legi, ago egi, tango tetigi, pungo, punxi, pupugi*: *pango* when it signifies to make a covenant will have *pepigi*; but when it signifies to joyn, it will have *pegi*, and when it signifies to sing, it will have *panxi*.

Tergeo and *fugeo* are found for *tergo* and *fugo*.

Q. What is *ho* made?

A. *Ho* is made *xi*: as, *truho traxi*, and *veho vexi*.

Q. What

Q. What is *Lo* made?

A. *Lo* is made *ui*: as, *colo colui*: but *psallo* with *p*, and *sallo* without *p*, do make *li*, not *ui*: as, *psallo psalli*, Also *vello* makes *velli* and *vulsi*, *fallo fefelli*, *cello*, signifying to break, *cecidi*, and *pello pepuli*.

Excello excellui. Percello in *Terence* makes *perculsi*; unless it be printed false for *percussit* of *percutio*.

Q. What is *Mo* made?

A. *ui*: as, *vomo vomui*: But *emo* makes *emi*. And *como*, *promo*, *demo*, *sumo*, make *psi*: as, *como compsi*, &c.

Q. What is *No* made in the Preterperfect tense?

A. *Vi*: as, *sino sivi*: except *temno*, which makes *tempsi*, *sterno stravi*, *sperno sprevi*, *lino* which makes *levi*, and sometimes *lini* and *livi*, *cerno* making *crevi*; *gigno* makes *genui*, *pono*, *posui*, *cano cecini*.

Posivi for *posui*, and *occanui* for *occinui* are out of use.

Q. What is *Po* made?

A. *Psi*: as, *scalpo scalpsi*; except *rumpo* which makes *rupi*, *strepo strepui*, and *crepo crepui*.

Q. What is *quo* turned into?

A. *Qui*: as, *linquo liqui*; except *coquo*, which makes *coxi*.

Q. What is *ro* made?

A. *Vi*: as, *sero* to plant, or sow, *sevi*; but in other significations it makes *servi*: *verro* makes *verri* and *versi*, *uro ussi*, *gero gessi*, *quaro quæsivi*, *tero trivi*, *curro cucurri*.

Q. What is *so* made?

A. *Vi*: as, *accerso accersivi*; so *arcesso*, *incesso*, *lacesso*: but *capesso* makes *capessi* and *capessivi*, *facesso facessi*, *viso visi*, and *pinso pinsui*.

Q. What is *sco* made?

A. *Vi*: as, *pasco pavi*; but *posco* makes *popoposci*, *disco didici*, *quinisco quexi*.

Q. What is *to* made?

A. *Ti*: as, *verto verti*: but *sisto*, signifying to make to stand, will have *stiti*: so *sterto* hath *stertui*, *meto messui*. Words ending in *ecto* will have *exi*: as, *flecto flexi*: but *pecto* makes *pexui* and *pexi*, *necto nexui* and *nexi*. *Mitto* makes *misi*, *peto* hath *petii* and *petivi*.

Q. What is *vo* made?

A. *Vi*: as, *volvo volvi*; but *vivo* makes *vixi*, *nexo* hath *nexui*, and *texo texui*.

Q. What is *cio* made ?

A. Ci: as, *facio feci, jacio jeci*; but the old word *lacio* makes *lexi*, and *(pecio, (pexi.*

Q. What is *Dio* made ?

A. Di: as, *fodio, fodi.*

Q. What is *Gio* made ?

A. Gi: as, *fugio, fugi.*

Q. What is *pio* made ?

A. Pi: as, *capio cepi*; but *cupio* makes *cupivi*, *rapio* makes *rapui*, *(apio (apui* and *(apivi*,

Q. What is *Rio* made ?

A. Ri: as, *pario peperi.*

Q. What is *tio* made ?

A. Tio is made *(ſi* with a double *ſſ*: as, *quatio quaſſi.*

Q. What is *uo* made ?

A. Vi: as, *(tatuo (tatui*; but *pluo* makes *pluvi* and *plui*, *(truo* makes *(truxi*, and *fluo fluxi.*

The fourth Conjugation.

Q. WHere is your rule for words of the fourth Conjugation, like *Audio* ?

A. Quarta dat is ivi, &c.

Q. What is the meaning of that rule ?

A. All Verbs of the fourth Conjugation make their Preterperfect tenses in *ivi*: as, *(ci (civi.* Except *venio* which makes *veni*; ſo *cambio, ranſio, fartio, ſartio, ſepio, ſentio, fulcio, haurio*, which makes *ſi*: *ſuncio* makes *ſanxi*, and *vincio vinxi*, *ſalio* hath *ſalui*, and *amicio amicui.*

Q. Do theſe never make their Preterperfect tenſe in *ivi*?

A. Yes, ſometimes though more ſeldom, by the rule, *Parcius utemur cambivi, &c.*

of

Q. WHere is your rule for the Preterperfect tenſes of Compound Verbs?

A. Præteritum dat idem, &c.

Q. What is the meaning of that rule?

A. That the Compound Verb hath the ſame Preteperfect tenſe with his ſimple Verb: as, *Doceo, docui, edoceo, edocui.*

Q. Are there no exceptions from this rule, *Præteritum dat idem.*

A. Yes, divers.

Q. What is the firſt exception?

A. Sed ſyllaba ſemper, &c.

Q. What is the meaning of that exception?

A. That the firſt ſyllable of the Preterperfect tenſe, which is doubled in ſome ſimple Verbs, is not doubled in their compoundes: except onely in theſe three, *præcurro, excurro, repungo*; and in the Compounds of, *do, diſco, ſto*, and *poſco*.

Q. Shew how for example.

A. Curro makes *cucurri*, but the Compounds of it, as *occurro* makes but *occurri*, not *occucurri*: ſo all other Compounds; except *præcurro*, which makes *præcucurri*: and ſo *excurro, repungo, &c.*

Q. What is your ſecond exception from *Præteritum dat idem?*

A. Of the Compounds of *plico, oleo, pungo, do*, and *ſto*, as they are noted in the margent of my book, and have every one their ſeveral rules.

Q. What is your rule for the Compounds of *plico?*

A. A plico compoſitum, &c.

Q. What is the meaning of that rule?

A. Plico being compounded with *ſub*, or with a Noun, will have *avi* in the Preterperfect tenſe: as, *ſupplico, as ſupplicavi*: ſo *multiplico*, compounded of *multum* and *plico*, will have *multiplicavi*; but all the reſt of the compounds of *plico* have both *ui* and *avi*: as, *applico, applicui vel applicavi*: ſo *complico, replico, explico.*

Q. Give your rule for the Compounds of *oleo*.

A. Quamvis vult oleo, &c.

Q. What is the meaning of that rule?

A. Although the simple Verb *oleo* makes *olui* in the Preterperfect tense, yet all his Compounds make *olevi*: as, *exoleo, exolevi*; except *redoleo*, and *suboleo*, which make *olui*: as, *redoleo redolui, &c.*

Q. Where is your rule for the Compounds of *Pungo*?

A. Composita a pungo, &c.

Q. What is the meaning of that rule?

A. All the Compounds of *pungo* make *punxi*; except *repungo*, which makes *repunxi* and *repunpugi*.

Q. Give your rule for the Compounds of *do*.

A. Natum a do quando, &c.

Q. What is the meaning of that rule?

A. (a) The Compounds of *do*, being of the third Conjugation, do make *didi*, not *dedi*: as, *addo, addis, addidi*; so *(a) credo, edo, dedo*, and all the rest of them; except *abscondo*, which makes *abscondi*.

(a) Though many compounds of *Do* are of the third conjugation, yet the simple is ever of the first.

(b) *Credo ex certum & do.*

Q. What do the Compounds of *sto* make?

A. Stiti, not *steti*: by the rule, *Natum a sto stas, stiti, habebit.*

Compounds changing the first vowel into e.

Q. WHat other exceptions have you, wherein the Compound Verbs do differ from the simple?

A. Three general exceptions.

Q. Which are those?

A. The first of such Verbs, as when they are compounded, do change the first vowel in the Present and Preterperfect tense into *e*. The second, of such as do change the first Vowel into *i*. The third, of such as change the first Vowel into *i*, save in the Preterperfect tense.

Q. Give the rule of those which change the first Vowel into *e*.

A. Verba hæc simplicia, &c.

Q. Give the meaning of that rule.

A. These simple Verbs, if they be compounded, do change the first vowel into *e*: as, *damno*, being compounded with *con*, makes *condemno*; so *lacto*, *oblecto*: and thus in all the rest.

Q. Have you no special observation of any of those Verbs of that Rule, which so change the first vowel into *e*?

A. Yes: of some compounds of *pario*, and *pasco*.

Q. What is your observation of the compounds of *pario*?

A. That two of them, that is, *comperio* and *reperio*, make their Preterperfect tense in *ri*: as, *comperio*, *comperi*, and so *reperio*, *reperi*: but all the rest of the compounds of *pario* make *ui*, as, *aperio aperui*, and *operio operui*.

Q. Is there nothing else to be observed in the compounds of *pario*?

A. Yes: that (except in the Preterperfect tense) they are declined like Verbs of the fourth Conjugation, although the simple Verb be of the third Conjugation: as, *aperire*, *operire*, *reperire*.

Q. What is the observation of the compounds of *pasco*?

A. That onely two of them, *compesco*, and *dispesco*, do change the first vowel into *e*, and make their Preterperfect tense in *ui*: as, *compesco* is *compescui*, and *dispesco dispescui*: but all the rest of the compounds of *pasco* do keep still the vowl and Preterperfect tense of the simple Verb; as, *epasco*, *epascis*, *epavi*, *&c.*

Compounds changing the first vowel into i.

Q. GIve your your rule for those which change the first vowel into *i*.

Hæc habeo, lateo, &c.

Q. What is the meaning of that Rule?

A. That these Verbs *habeo, lateo, salio, &c.* if they be compounded, do change the first vowel into *i*; as of *habeo* is made *inhibeo*, and of *rapio, eripio*, and so in the rest.

Q. Have you no special observation of the compounds of *cano*?

A. Yes: that they make their Preterperfect tense in *ui*; though *cano* it self make *cecini*: as *concino concinui*.

Q. Give the rule.

A. *A cano natum Præteritum per ui, &c.*

Q. Have you no other special rules which are joined to this rule; *Hæc, habeo, lateo, salio, &c.*

A. Yes of the compounds of *placeo, pango, maneo, sculpo, calco, salio, claudo, quatio, lavo.*

Q. What is your rule for the compounds of *placeo*?

A. *A placeo, sic displiceo, &c.*

Q. Give the meaning of that rule.

A That all the compounds of *placeo*, do change the first vowel into *i*: as, *displiceo*; except *complaceo*, and *perplaceo*, which are like the simple.

Q. Give your rule for the compounds of *pango*?

Depango depegi, and *depanxi*: so *repango*.

A. *Composita a pango retinet a quatuor ista, &c.*

Q. What is the meaning of it?

A, That these four compounds of *pango*, signifying to joyn, that is, *depango, oppango, circumpango*, and *repango*, do keep *a*: all the rest of the compounds of *pango* are changed into *i* (as, *impingo, impegi*) by the rule, *Hæc, habeo, lateo, &c.*

Q. Give your rule for the compounds of *maneo*.

A. *A maneo mansi, &c.*

Q. What is the meaning of it?

A. That these four compounds of *maneo, præmineo, emineo, promineo*, and *immineo*, do change the first vowel into *i*, and also make *minui* in the Preterperfect tense: as *præmineo, præminui*; but all the rest of them are in all things declined like *maneo*: as, *permaneo permansi*

Q. Where is your rule for the compounds of *scalpo, calco, salto*?

A. Com-

A. Composita a scalpo, &c.

Q. What is the meaning?

A. That the compounds of *scalpo, calco, salto*, do change *a* into *u*: as, for *excalpo* we say *exculpo*: so for *incalco inculco*, for *resalto resulto*.

Q. Give the rule for the Compounds of *claudo, quatio, lavo*.

A. Composita a claudo, &c.

Q. Give me the meaning.

A. The compounds of *claudo, quatio, lavo*, do cast away *a*: as, of *claudo* we do not say *occlaudo*, but *occludo*; so of *quatio*, not *perquatio*, but *percutio*, of *lavo* we say *prelno*, not *prolavo*.

Compounds changing the first vowel into i, *save in the Preterperfect tense.*

Q. WHere is your rule for Compounds changing the first vowel into *i*, save in the preterperfect tense?

A. Hæc si componas, &c.

Q. Give me the meaning of it.

A. That these Verbs *ago, emo, sedeo, rego, frango, capio, jacio, lacio, specio, premo*, when they are compounded, do change the first vowel into *i*, except in the Preterperfect, and other tenses coming thereof: as of *frango*, we say, *refringo refregi*; of *capio incipio incepi*, not *incipi*.

Q. Have you no exceptions from this rule, *Hæc si componas*?

A. Yes: I have exceptions for some of the compounds of *ago, rego, facio, lego*.

Q. What is the first exception?

A. That *perago* and *satago* are declined like the simple Verb *ago*, keeping *a* still.

Q. Give the rule.

A. Sed panca notentur: Namque suum simplex, &c.

Q. What is the second exception from *Hæc si componas*?

A. Atque

A. *Atque ab ago, dego dat degi, &c.*

Q. Give the meaning.

A. That these two Compounds of *ago*, *dego*, and *cogo*: and *pergo*, and *surgo*, Compounds of *rego*, do cast away the middle syllable of the present tense.

Q. Shew me how?

A. As we do not say *deago*, but *dego*: so for *coago* we say *cogo*, *pergo* for *perago*: *surgo* for *surrego*.

Q. What is the exception for the Compounds of *Facio*?

A. *Nil variat facio nisi, &c.*

Q. Give the meaning of it.

A. The Compounds of *Facio* do not change the first vowel into *i*, but in those which are compounded with Prepositions; as, (a) *inficio*: the rest, as, (b) *olfacio*, and *calfacio* keep *a* still.

(a) *Perficio, efficiove, fici.*
(b) *Olfacio* of *olere facio*: and *calfacio* of *calere facio*, or *calidum facio.*

Q. What is the exception for Compounds of *Lego*?

A. *Lego nata, re, se, &c.*

Q. What is the meaning.

A. That *Lego*, being compounded with *re, se, per, pre sub* or *trans*, doth keep *e* still: as, *relego*, not *religo*: the rest of the Compounds of *Lego* do change the first vowel into *i*; *intelligo*, not *intellego*.

Q. How do the Compounds of *Lego* make their Preterperfect tense.

A. Three of them, *intelligo*, *diligo*, *negligo*, make their terperfect tense in *lexi*; all the rest have *legi* in the Preterperfect tense.

Of the Supines of simple Verbs.

Q. HOw will you know the Supine of a simple Verb.

A. By the ending of the Preterperfect tense.

Q. Why so?

A. Be

A. Becauſe the Supine is formed of the Preterperfect tenſe.

Q. Give your rule.

A. *Nunc ex Præterito, &c.*

Q. What is meaning of that rule, *Nunc ex Præterito?*

A. That we muſt learn to form the Supine of the Preterperfect tenſe.

Q. If the Preterfect tenſe end in *bi*, how muſt the Supine end?

A. In *tum*: as, *Bibi bibitum.*

Q. Give the rule.

A. *Bi ſibi tum format*, &c.

Q. What is *ci* made?

A. *Ci* is made *ctum*: as, *Vici victum, jeci jectum, feci factum, jaci jactum.*

Q. What is *di made?*

A. *Sum*: by the rule, *Di fit ſum*, &c.

Q. Give the meaning of that rule.

A. *Di*, in the Preterperfect tenſe, is made *ſum* in the Supine: as, *Vidi viſum.* And ſome of them do make it with a double *ſſ*: as, *pandi paſſum, ſedi ſeſſum, ſcidi ſciſſum, fidi fiſſum, fodi foſſum*, not *foſum.*

Q. What ſpecial obſervation have you in that rule, *Di fit ſum.*

A. *Hic etiam advertas*, &c.

Q. What is the meaning of it?

A. That the firſt ſyllable which is doubled in the Preterperfect tenſe, is not doubled in the Supines: as, *Totondi* makes *tonſum*, not *totonſum*: ſo *cecidi caſum*, and *cecidi caſum, tetendi* is made *tenſum* and *tentum, tutudi tunſum, pepedi peditum, dedi datum.*

Q. What is *gi* made?

A. *Gi* is made *ctum*: as, *Legi lectum*: *pegi*, and *pepigi* make *pactum, fregi fractum, tetigi tactum, egi actum, pupugi punctum, fugi fugitum.*

Q. What is *li* made?

A. *Li* is made *ſum*: as, *ſalli*, ſignifying to ſeaſon with ſalt, makes *ſalſum, pepuli pulſum, cecidi culſum, fefelli falſum, velli vulſum, tuli* makes *latum.*

Q. VVhat are theſe terminations, *mi*, *ni*, *pi*, *qui*, made?

A. *Tum*: as, *emi emptum*, *veni ventum*, *cecini cantum*, *cepi* coming of *capio* makes *captum*, and *cœpi* of *cœpio cœptum*, *rupi ruptum*, *liqui lictum*.

Q. What is *ri* made?

A. *Ri* is made *ſum*: as, *verri verſum*, except *peperi* which makes *partum*.

Q. What is *ſi* made?

A. *Sſi* is made *ſum*: as, *viſi viſum*, but *miſi* makes *miſſum*, with a double *ſſ*. Theſe which follow make *tum*: as, *fulſi fultum*, *hauſi hauſtum*, *ſarſi ſartum*, *farſi fartum*, *uſſi uſtum*, *geſſi geſtum*, *torſi* makes both *tortum*, and *torſum*, *induſi* hath *indultum* and *indulſum*.

Q. What is *pſi* made?

A. *Pſi* is made *tum*: as, *ſcripſi ſcriptum*, but *campſi* makes *campſum*.

Q. What is *ti* made?

A. *Ti* is made *tum*: as *ſteti* coming of *ſto*, and *ſtiti* coming of *ſiſto*, do both of them make *ſtatum*; except *verti* which makes *verſum*.

Q. What is *vi* made?

A. *Vi* is made *tum*: as, *flavi flatum*; except *pavi* which makes *paſtum*, ſo *lavi* hath *lotum lautum* and *lavatum*, *potavi potum* and *potatum*, *cavi* makes *cautum*, *ſevi* coming of *ſero* makes *ſatum*, *livi litum*, *ſolvi ſolutum*, *volvi volutum*, *ſingultivi ſingultum*, *venivi* to be ſold, makes *venum*, *ſepelivi ſepultum*.

Q. What is *ui* made?

A. *Vi* is made *itum*: as *domui domitum*; but if the Preterperfect *ui* come of a Verb ending in *uo*, it is made *utum* in the Supines, and not *itum*: as, *exui* coming of *exuo* makes *exutum*; except *rui* of *ruo* which makes *ruitum*, not *rutum*: *Secui* makes *ſectum*, *necui nectum*, *fricui frictum*, *miſcui miſtum*, *amicui amictum*, *torrui toſtum*, *docui doctum*, *texui textum*, *conſului conſultum*, *alui* makes *altum* and *alitum*, *ſalui ſaltum*, *colui cultum*, *occului occultum*, *pinſui piſtum*, *rapui raptum*, *ſerui ſertum*, and *texui textum*.

Q. What is the meaning of that Rule, *Hæc ſed ui mutant in ſum*, &c.

A. Theſe

A. These Verbs turn *ui* into *ſum*: as *conſui* makes *conſum*, *cellui celſum*, *meſſui meſſum*; but *nexui* makes *nexum*, and *pexui pexum*, *patui* makes *paſſum*, *carui caſſum* and *caritum*.

Q. What is *xi* made?

A. *Xi* is made *ctum*: as, *vinxi vinctum*; but five Verbs ending in *xi* caſt away *n*; as, *finxi* makes *fictum*, not *finctum*; ſo *minxi mictum*, *pinxi*, *putum*, *ſtrinxi ſtrictum*, and *rinxi rictum*. Alſo theſe four Verbs ending in *xi*, make *xum*, not *ctum*; *flexi*, *flexum*, *plexi plexum*, *fixi fixum*, *fluxi fluxum*.

Of the Supines of Compound Verbs.

Q. WHere is your Rule for Supines of Compound Verbs?

A. *Compoſitum ut ſimplex formatur, &c.*

Q. What is the meaning of that rule, *Compoſitum ut ſimplex*?

A. That Compound Verbs form their Supines, as the ſimple Verbs whereof they are compounded: as, *docui* makes *doctum*, ſo *edocui edoctum*.

Q. Is there no exception?

A. Yes; *Quamvis non eadem ſtet, &c.*

Q. What is the meaning of thoſe words, *Quamvis non eadem ſtet*?

A. That there are ſome Compound Supines which have not the ſame ſyllable which the ſimple have.

Q. Which are thoſe?

A. The compounds of *tunſum* make *tuſum*, of *ruitum rutum*. of *ſaltum ſultum*, and of *ſatum ſitum*. So *captum*, *factum*, *jactum*, *raptum*, *cantum*, *partum*, *ſparſum*, *carptum*, *fartum*, do change *a* into *e*: as, of *captum inceptum*, of *factum infectum, &c.*

Q. Have you no other obſervations of the Supines of compound Verbs?

A. Yes; of *edo* and *noſco*.

Q. What obſervation have you of the Supines of *Edo*?

A. That the compounds of *Edo* do not make *eſum*, as the ſimple Verb *edo* doth; but *eſum* alone: as, *exedo* makes *exeſum*; onely *comedo* makes *comeſum* and *comeſtum*, by the rule, *Verbum Edo compoſitum, &c.*

Q. What is your obſervation for the compounds of *Noſco*?

A. *A noſco tantum duo, &c.*

Q. Give the meaning of it.

A. That onely theſe two compounds of *Noſco cognoſco*, and *agnoſco*, have *cognitum* and *agnitum*. All the reſt of the compounds of *noſco* make *notum*; as, *pernoſco pernotum*; none of them make *noſcitum*.

Preterperfect tenſes of Verbs in or.

Q. WHere is your rule for Verbs in *or*.

A. *Verba in or admittunt, &c.*

Q. What is the meaning of that rule?

A. That all Verbs paſſives, whoſe actives have the Supines, do make their Preterperfect tenſe of the later Supine of the active voice, by changing *u* into *us*, and putting to *ſum vel fui*; as, of *lectu*, is made *lectus ſum vel fui*.

Q. Is there no exception from that rule, *Verba in or*?

A. Yes; *At horum nunc eſt deponens, &c.*

Q. What is the meaning of it?

A. That deponents and Communes are to be marked, becauſe they have no later Supine of the active whereof to be formed: and eſpecially thoſe are to be noted which ſeem to differ from the common kind of declining.

In Verbs Deponents and Communes which form the Preterperfect tenſe after the ordinary manner, as Paſſives do, we muſt feign later Supines to form them of.

Q. Repeat thoſe which are obſerved in your book.

A. *Labor* makes *lapſus*, *patior* makes *paſſus*, and the compounds of *patior*: as, *compatior compaſſus*, *perpetior perpeſſus*, *fateor* which makes *faſſus*, and the compounds of it; as, *confiteor confeſſus*, *diffiteor diffeſſus*, *gradior* making *greſſus*, with the compounds of it; as, *digredior digreſſus*. So *fatiſcor feſſus*, *metior menſus*, *utor uſus*, *ordior*, ſignifying to weave, making *orditus*; *ordior* to begin *orſus*, *nitor niſus vel nixus*

nixus sum, nisciscor nitus, irascor iratus, vcor ratus, obliviscor oblitus, fruor fructus & fruitus, ac fretus, misereor misertus, tuor and *tueor* both make *tutus*, although they have both *tuitus* and *tuitum* in their Supines. *Loquor* makes *loquutus, sequor sequutus, experior expertus, paciscor pactus, nanciscor nactus, apiscor aptus, adipiscor adeptus, queror questus, proficiscor profectus, expergiscor, experrectus, comminiscor commentus, nascor natus, morior mortuus, orior ortus.*

Moriar, eris, tum sum, mari. Oriar, oriris, vel oreris, ortus sum oriri.

Of Verbs having a double Preterperfect tense.

Q. WHere is your rule for Verbs which have two Preterperfect tenses?

A. *Præteritum activæ, &c.*

Q. Give me the meaning of that rule.

A. These Verbs Neuters have a Preterperfect tense both of the Active and Passive voice: as, *Cœno cœnavi* and *cœnatus sum, juro juravi* and *juratus sum, pato potavi* and *potus, titubo titubavi* and *titubatus, careo carui* and *cassus, prandeo prandi* and *pransus, pateo patui* and *passis, placeo placui* and *placitus, suesco suevi* and *suetus, veneo* to be sold *venivi* and *venditus sum, nubo* to be married, *nupsi* and *nupta sum, mereor meritus sum* and *merui, libet* makes *libuit* and *libitum est vel fuit, licet* makes *licitum est vel fuit, tædet tæduit* and *pertæsum est vel fuit, pudet pudnit* and *puditum est vel fuit, pigit piguit* and *pigitum est vel fuit.*

Of the Preterperfect tense of Verbs Neuter-Passives.

Q. HAve you not some Verbs which are called Neuter-Passives?

A. Yes.

Q. What Verbs are those?

A. Verbs Neuters having for most part the Passive signification:

cation, and the Preterperfect tense of the Passive.

Q. What is your rule for them?

A. *Neutro-Passivum sic Præteritum, &c.*

Q. Give me the meaning of that rule.

A. These Neuter-Passives have a Preterperfect tense, as if of the passive voice: as *Gaudeo gavisus sum, fido fisus sum, audeo ausus sum, fio factus sum, soleo solitus sum, mœreo mœstus sum*; Although the Grammarian *Phocas*, count *mœstus* a Noun.

Of Verbs borrowing a Perterperfect tense.

Q. WHere is your Rule for those which borrow their Preterperfect tense?

A. *Quædam Præteritum verba, &c.*

Q. Give me the meaning of that rule.

A. These Verbs have no Preterperfect tense of their own, but borrow a Preterperfect tense of others; as, 1. Verbs Inceptives ending in *sco*, being put for the Primitive Verbs whereof they are derived, do borrow their Preterperfect tense of them.

Q. What mean you by Inceptives ending in *sco*, put for their Primitives?

A Verbs which end in *sco*, signifying to begin to do a thing, or to wax more: as, *tepesco*, to begin to be warm, or to wax warm, being put for *tepeo*, to be warm, hath *tepui* in the Preterperfect tense: and so *ferveſco* put for *ferveo*, will have *fervi*.

Q. Name the other Verbs which borrow the Preterperfect tense.

A. *Cerno* hath *vidi* of *video*, *quatio* makes *concussi* of *concutio*, *ferio* hath *percussi* of *percutio*, *meio* hath *minxi* of *mingo*, *sido* hath *sedi* of *sedeo*, *tollo sustuli* of *suffero*, *sum* hath *fui* of *fuo*, *fero tuli* of *tulo*, *sisto* signifying to stand, will have *steti of sto*, *furo* hath *insanivi* of *insanio*: *vescor* makes *pastus sum* of *pascor*, *medeor* will have *medicatus* coming of *medicor*,

medeor, liquor liquefactus of *liqueſio, reminiſcor* makes *recordatus*, of *recordor*.

Of Verbs wanting the Preterperfect tenſe.

Q. WHere is your Rule for Verbs wanting their Preterperfect tenſes?

A. *Præteritum fugiunt vergo, ambigo, &c.*

Q. Give the meaning of that Rule?

A. Theſe Verbs want their Preterperfect tenſe. Firſt, theſe ſix; *vergo, ambigo, gliſco, fatiſco, polleo, video.* Secondly, ſuch Verbs inceptives ending in *ſco*, which are not put for their Primitives, but for themſelves, or which have no Primitive Verbs: as, *pueraſco*, I begin my boys age; which is derived of *Puer*, not of any Verb. Thirdly, ſuch Verbs Paſſives, whoſe Actives want the Supines, whereof the Preterperfect tenſe ſhould be formed: as, *metuor, timeor.* Fourthly, all Meditatives beſides *Parturio*, which makes *parturivi*, and *eſurio eſurivi*.

Q. What Verbs do you call Meditatives?

A. All Verbs, ſignifying a meditation or a deſire to do a thing, or to be about to do ſomething: as, *Scripturio*, I am about to write; *eſurio* I hunger, or have a deſire to eat.

Of Verbs wanting their Supines.

Q. GIve your Rule for Verbs wanting their Supines,

A. *Hæc raro aut nunquam, &c.*

Q. What is the meaning of that Rule?

A. All theſe Verbs do commonly want their Supines; *Lambo, mico, rudo, ſcabo, (*) parco, diſpeſco, poſco, diſco, compeſco, quiniſco, dego, ango, fugo, lingo, ningo, ſatago, pſallo, volo, nolo, malo, tremo, ſtrideo, ſtrido, flaveo, liveo, aveo, paveo, conniveo, ferveo.* Compounds of *nuo*: as, *renuo*: the Compounds of *cado*, as, *incido*: except *occido* which makes *occaſum*, and *recido* which makes *recaſum*.

* Of *parco* are found *parſum*, and *parcitum*, but out of uſe. *Excello*, and *præcello*, Compounds of *cello*, do want the Supines.

All

Also these Verbs want their Supines; *respuo, linquo, luo, metuo, oluo, frigeo, calveo, sterto, timeo, luceo*, and *arceo*: but the compounds of *arceo* do make *ercitum*. So the compounds of *gruo* want their Supines: as, *ingruo*.

The compounds of *linquo* have the Supines: as, *relictum*, though it be seldomer read than simple.

Finally, all Neuters of the second Conjugation, which have *ui* in the Preterperfect tense, do want their Supines: except *oleo, doleo, placeo, taceo, pareo, careo, noceo, pateo, lateo, valeo*, and *caleo*; which have their Supines.

FINIS.

Short directions, for such as begin to make Latin, to know in what case to put a Noun.

How to know the Nominative case.

THe word coming before the Verb, answering to the question *who*, or *what*, is the Nominative case to the Verb. Rule 1.

Except when a question is asked: as, *Said he so? Lovest thou me?* Exception. 1.

Or the Verb be of the Imperative Mood: as, *Read you this.* 2.

Or when these signs *it*, or *there*, cometh before the Verb: as, *It is* my *book*, *There came one* to me. 3.

The word also which belongeth to the same thing with that which is the Nominative to the Verb, shall be put in the Nominative case: as, My *father* being *a man* loveth me a child. Rule 2.

The word coming after *en* or *ecce*, is put in the Nominative, or Accusative. Rule 3.

The word coming after *o*, *hen*, and *proh*, may be put in the Nominative case. Rule 4.

How to know the Genitive case.

THis word *of* coming after a Noun Substantive or Adjective, is a sign of the Genitive case. Rule 1.

Exceptions.

OF after *opus* and *usus*, signifying need, is a sign of the Ablative case. Exceptions. 1.

Of, before a word signifying the praise, or dispraise of a thing, is a sign of the Genitive, or Ablative. 2.

3. *Of*, after Adjectives ſignifying fulneſs, or emptineſs, is a ſign of a Genitive, or Ablative.

4. *Of*, after *dignus, indignus, natus, prognatus, ſatus, genitus, creatus, ortus, editus*, is a ſign of the Ablative.

5. *Of*, after Adjectives Verbals ending in *bilis* ſignifying paſſively, is a ſign of the Dative.

Rule 2. This word *of*, coming after a Verb, is made by a Preposition.

Exceptions.

Exceptions. After *Pœnitet, pudet, tædet, piget, miſeret, miſereſcit*, it is a ſign of the Genitive.

1.

2. After Verbs of accuſing, condemning, warning, or admoniſhing, it is a ſign of the Genitive, or Ablative.

3. After the Verb *Sum*, ſignifying a property or duty, it is a ſign of the Genitive.

4. After Verbs of depriving and unloading it is a ſign of the Ablative.

5. After Participles of the Preter tenſe and Future in *dus*, it is a ſign of the Dative, or Ablative with a Preposition.

Rule 3. *At* or *in* coming before the name of a City, or Town, being of the ſingular number, and firſt, or ſecond declenſion, are ſigns of the Genitive caſe; but if the word be of the third declenſion, or plural number, they are ſigns of the Dative, or Ablative.

How to know the Dative caſe.

Rule 1. THe Noun which hath *to* before it, is uſually the Dative caſe.

Exception. But after theſe Verbs, *attinet, pertinet, ſpectat, loquor, hortor, invito, provoco*, and Verbs of motion, it is made by the Accuſative with *ad*.

How to know the Accuſative caſe.

Rule 1. THe word coming next after the Verb, without any ſign before it, anſwering to the queſtion *whom*, or *what*, is the Accuſative caſe.

Exceptions.

Exceptions. After Verbs Subſtantives, Paſſives, or of geſture, it is the

1. Nominative.

After *misereor*, *misereſco*, the Genitive. 2.

After *reminiſcor*, *obliviſcor*, *recordor*, and *memini*, Genetive or Accuſative. 3.

After *intereſt* and *refert* the Genitive; unleſs in theſe words, *me*, *thee*, *his*, *us*, *you*, *whom*, which are made by the Ablative Poſſeſſive feminine, *mea*, *tua*, *ſua*, *noſtra*, *veſtra*, *cuja*. 4.

After Verbs ſignifying profit, diſprofit, help, favor, obeying, reſiſting, ſerving, truſting, or believing, it is made by the Dative. 5.

So alſo after theſe Verbs, *parceo*, *placeo*, *diſpliceo*, *patrocinor*, *medeor*, *libet*, *indulget*, *ſtudeo*, *dcleo*, and *blandior*, it is the Dative. 6.

After the compounds of *Sum*, except *Poſſum*, a Dative. 7.

After Verbs of threatning, commanding, pardoning, the word ſignifying the perſon is uſed in the Dative caſe. 8.

After Verbs of wanting, and *potior*, it is made by the Genitive, or Ablative. 9.

After *fungor*, *fruor*, *utor*, and *veſcor*, it is the Ablative. 10.

After *ſto*, and *conſto*, ſignifying to coſt, and *valeo*, to be worth, the word ſignifying the price, is the Ablative. 11.

Except theſe Genitives put Subſtantively, *Tanti*, *quanti pluris*, *minoris*.

Nouns ſignifying the meaſure of a thing, are put in the Accuſative, and ſometimes in the Ablative, or Genitive: as, *a foot* high: three *inches* thick. *Rule* 2.

Nouns ſignifying continuance of time, anſwering to the queſtion, *How long?* are put in the Accuſative. *Rule* 3.

Nouns ſignifying ſpace, or diſtance of ſpace: as, a furlong, a mile, are put in the Accuſative. *Rule* 4.

Mark further what Prepoſitions, and Interjections govern an Accuſative caſe. *Note.*

How to know the Vocative caſe.

THe Vocative is then onely uſed, when we call, or ſpeak to any body.

How to know the Ablative caſe.

NOuns ſignifying part of time, anſwering to the queſtion *when*, are put in the Ablative caſe. *Rule* 1.

Rule 2. The word ſignifying the cauſe of a thing, the inſtrument wherewith it is done, or the maner, is the Ablative caſe.

Rule 3. *With* is a ſign of the Ablative, except after Verbs of comparing, being angry with, and to meet with, which is a ſign of the Dative.

Rule 4. *By* and *than* after Comparatives and Superlatives, are ſigns of the Ablative caſe.

Rule 5. *From* is a ſign of the Ablative, except it be after Verbs of taking away, and then it is a ſign of the Dative.

Note. Mark further, what Prepoſitions will govern an Ablative caſe.

Rules to know when TO *is not a ſign of the Infinitive Mood, and when it is.*

TO after nouns Subſtantives, not governing a Genitive caſe, *viz.* which ſignifie the matter of a thing or a perſon, as alſo after any of theſe Adjectives: *aptus*, *paratus*, *tardus*; after Verbs of exhorting, inciting, prevailing, is made by the Gerund in *dum*, or Participle in *dus*, with *ad*, or the ſpeech is to be turned by *that*, or *which*.

Rule 2. *To* after Subſtantives, or Adjectives governing a Genitive caſe is made by the Gerund in *di*.

Rule 3. *To* after Verbs of motion is uſually made by the firſt Supine, or Gerund in *dum* with *ad*, or participle of the Future in *rus*.

Rule 4. *To* after a Gerund in *dum*, ſignifying neceſſity, is made by the Subjunctive mood, and *ut*.

Rule 5. *About to* is a ſign of the Participle of the Future in *rus*. Otherwiſe *to*, before a Verb is a ſign of the Infinitive Mood.

To be is a ſign of the Infinitive Paſſive.

Exceptions.

Exceptions. 1. BUt *to be* after the Verb *Sum*, or a Noun Subſtantive, is made by the Participle in *dus*.

2. After certain Adjectives: as, *eaſie*, *hard*, *worthy*, *unworthy*, &c. it is uſually made by the later Supine.

When a queſtion is asked, the anſwer in Latin muſt be made by the ſame tenſe of a Verb, and caſe of a Noun that the queſtion is asked by: as,

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Terentius Eunuch. act. 2. sc. 2. *Quid agitur?* Statur.
Idem ibid. act. 3. sc. 5. Quis *me sequitur?* Nemo.
Idem And. act. 3. sc. 5. Quid *meritus?* Crucem.
Except the question be asked by *Cujus, cuja, cujum:* as, *Cujum pecus?* Meliboei.
Or by a word that govern divers cases: as, Horat. lib. 2. sat. 3.
Quanti *emptæ?* Parvo. Quanti *erго?* Octo *assibus. Eheu!*
Or except the answer is to be made by one of these Possessives, *meus, tuus, suus, noster, vester:* as, Cujus *est hæc domus?* Nostra.
For in all these, the Verb will not govern such case of the word, whereby the answer is made, as it will of the word by which the question is asked.

Short Rules shewing the order wherein words are to be taken in construing.

1. First the Vocative (if there be any) is to be taken, and whatsoever depends of it.
2. Then the Nominat. case to the Verb, or whatsoever stands in stead thereof, and that which depends of it: but if the Verb be an Impersonal, then there is no Nominative.
3. Thirdly, the principal Verb with his Infinitive Mood, or in stead thereof a Gerund, or Supine.
There is no sentence without a Verb, unless when an Interjection supplies the place thereof.
4. Fourthly, that case which the Verb properly governeth, and then the other cases in their order.
Exception. This order is changed in the oblique cases of the Relative *qui*, of Interrogatives, Indefinites, and Partitives, which together with their Substantives (if they have expressed) are commonly to be taken before the Verb, or other word whereof they are governed.
Conjugations are usually taken first in construing Adverbs, either before, or after their Verb, as the tense requires. Except Adverbs of likeness: as, *quemadmodum, sicut*, &c. having *sic*, or *ita* answering to them in the second part of the sentence, which are taken first.

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Interjections also governing a Vocative, or other case, are to be construed in the first place together with their case.

Prepositions also must be taken together with their case.

The Adjective is always to be taken with his Substantive, unless when it doth pass the signification into another word.

Such words as are wanting to make up full construction, are to be supplied by the sense of the place.

Latin phrases which cannot fitly be dis-joyned, are to be taken together, and to be expressed as near as can be to the life, that the elegancy of them be not lost.

Examples.

Virgil. *Urbem quam dicunt Romam Melibœe putavi,*
Stultus ego, huic nostræ similem, quo sæpe solemus
Pastores ovium teneros depellere fœtus.

Thus to be construed according to the precedent Rules.

Melibœe O Melibus, *ego* I, *Stultus* fooliſh man, *putavi* thought, *Urbem* the City, *quam* which, *dicunt* they call, *Romam* Rome, (*esse* to be) *similem* like, *huic nostræ* (*Urbi*) this our (City) *quo* whither, (*nos* we) *Pastores* shepherds, *solemus* are wont, *sæpe* often, *depellere* to drive, *teneros fœtus ovium* our tender Lambs.

Seneca. *Magnus animus conscius sibi melioris naturæ, dat quidem operam ut in hac statione qua positus est, honeste se atque industrie gerat: cæterum nihil horum circa ipsum suum judicat, sed ut commodatis utitur peregrinus & properans.*

Magnus animus a great spirit, *conscius* being conscious, *sibi* to himself, *melioris naturæ* of a better nature, *dat quidem operam* doth indeed endeavor, *ut* that, *gerat* he may carry, *se* himself, *honeste* honestly, *atque* and, *industrie* industriously, *in hac statione* in this standing, *qua* wherein, *est* he is, *positus* set: *cæterum* but yet, *judicat* he judgeth, *nihil* none, *horum* of these things, *circa ipsum* about him, *suum* his own, *sed* but, *peregrinus* being a stranger, & and, *properans* haltening, *utitur* useth them, *ut* as, *commodatis*, things lent.

FINIS.